

SOCIAL JUSTICE REVIEW

Pioneer American Journal of Catholic Social Action

Vol. XLIV

December, 1951

No. 8

THE THIRD WAY

ROEPKE'S REMEDY FOR DISEASED DEMOCRACY

WHY, you are a Catholic, are you?" an official of the International Labor Office once asked Wilhelm Roepke when he heard his views on de-proletarization and the establishment of peasant family farms. And as we read his remarkable diagnosis of our age entitled *The Social Crisis of our Time*¹⁾, we become almost persuaded that its author is a Catholic, so closely does his analysis of our social evils resemble that of the Papal Encyclicals. Many of its chapters reiterate the pronouncements of *Social Justice Review* on the need for decentralization, peasant agriculture and a sense of responsibility among the citizens of our Democracies. But it is when he comes to prescribe a remedy for these malignant evils that the author reveals how deeply he himself is infected with the malady of Pelagianism. In spite of so much tragic evidence and in spite of the fact that his scholarly book was written in 1941, he still upholds the belief that man can elevate himself by his own boot-straps. It is characteristic of our age that so many experts believe that all problems can be solved by money, and Roepke, being an economist, proclaims a solution to our crisis, not in terms of Grace, but through greater business competition and the readjustments of the market relations. There are many things in Roepke's book that recall Huxley's comment on Comte's Positivism—"Catholicism without Christianity."

Readers of Charles Staunton Devas' eminently balanced study, *The Key to the World's Progress*, will recall how he reviewed the various philosophies of history and found them all, from Hegel to Kidd, over-simplified in the matter of periods and nations, selected to fit preconceived theories. Dr. Flint's *History of the Philosophy of History* proves that there are exceptions to every theory on the growth and decay of civilizations. Ross Hoffman, the brilliant American convert-historian in

his *Tradition and Progress* has shown how crises turn men's minds to the study of history in a desperate effort to find some pattern in apparent chaos. So St. Augustine wrote his *Civitas Dei* while the Roman world was crashing around him. So the age from the *Aufklärung* to the middle of the 19. century produced innumerable philosophies of history such as those by Condorcet, Herder, Schlegel, de Maistre, Bonald, Hegel, Saint-Simon and Comte. And the present age has been dominated by the historical determinism of Marx, while scholars like Croce and Gentile have fallen under the spell of the repetitive theories of Spengler. And in contrast to these there is the prophetic and authoritative approach of the Russian Berdyaev. Wilhelm Roepke's work, such as the book under present discussion, and his *Civitas Humana*, is part of this search for significance in history, which still continues in books like J. Salwyn Schapiro's *The World in Crisis: Political and Social Movements in the Twentieth Century*. These various philosophies have nearly all one flaw in common—they over-simplify the mighty drama of history to make it look like a complicated play turning on a theme of economics, or politics, or power-politics. In this respect Du Plessis' *Human Caravan* is probably the most satisfactory attempt to present a theory while remaining faithful to the tumultuous and irreconcilable elements of history. How very few philosophies of history recognize the fact that religion is antecedent to economics, culture, politics and social groupings, and that to endeavor to trace a design in the vast extent of history without theological training is like venturing through strange seas without map or compass.

Before we pass to a general survey of Roepke's admirable analysis of the crisis of our time, let us allow for this bias in his judgment, that he regards society as a mere adjunct of the market relationship, and ignores the fact, as Karl Polanyi

¹⁾ The University of Chicago Press, 1950, 270 p.

and Canon Demant indicate, that the process by which more and more factors in human life become marketable, subject to price, demand, supply and exchange, reaches its climax of social destructiveness when the three foundations of society, which are not by their nature commodities, are treated as if they were, i.e. labor, land, and money. Roepke has not escaped the liberal attitude of regarding economic life as a sort of operation of the natural law rather than as an ingenious system developed by rapacious man. Nor does he fully acknowledge the fact that Capitalism has corroded the framework in which it was devised by promoting utter selfishness, and that there is little hope of constructing a revised form of Capitalism on the much-abused ethic of "competition."

Father Tyrrell once defined Catholicism as "provisional pessimism and ultimate optimism." The phrase aptly describes Roepke's attitude to the crisis of our time. He wishes it to be understood that his pessimism calls for disillusionment as well as for constructive action: "Only he who is pessimist enough to realize the whole extent of the danger is qualified to take part in averting it—a task where optimists and fatalists are equally an incumbrance." His insistence on free will and his opposition to all forms of Determinism put Roepke clearly on the side of the angel of the schools. His defense of the rights of private property; his opposition to the Democratic fallacy that power is from the people and that what the majority thinks right is thereby just; his hearty approval that the solution to the growing proletariat is to be found in what the Encyclical *Quadragesimo Anno* calls the *Redemptio proletariorum*, and his persuasive plea for a peasant agriculture in opposition to the effort of technicians to run farms like factories—these, and countless other attitudes to our current problems might convince us that Roepke was a Catholic apologist, were it not for the fact that his solution of the Third Way seems to merit his own criticism of Karl Mannheim's *Diagnosis of our Time*, in that it seeks to cure the evils of materialism with further manipulations of materialist doctrines. Readers of the *SJR* will be gratified by his frequent references to that excellent treatise which the passage of a century since its publication has but made more pertinent—W. H. Riehl's *Die bürgerliche Gesellschaft*.

Echoing Riehl's prophetic appeal, Roepke insists that "there must be the sphere of community

life and altruistic devotion, the sphere of self-sufficiency, the sphere of small and simple living conditions." And the most potent and important of such spheres is the family-farm. The chapter on "Peasants and Peasant Agriculture" repeats the points and pleas for a Back-to-the-Land movement which the *SJR* has put forward with emphasis since its foundation. "Whoever looks upon agriculture as an industry like any other, whilst in reality, in the form of peasant agriculture, it is far more than this and becomes a comprehensive form of life, cannot logically look upon the flight from the land with other eyes than, say, the 'flight from the textile factories'; and whoever restricts his thinking to the rational and technical field of the agricultural engineer and concentrates on artificial fertilizer, tractors and maximum yield, is bound to pass blindly by the sociological problem posed here: the maintenance and confirmation of the peasantry and of peasant agriculture with the whole of its subtle economic, social and spiritual structure. . . Not agriculture *per se* is the backbone of a healthy nation but peasant agriculture alone, whilst the non-peasant form can even become the source of pernicious diseases."

Roepke has chosen to call his solution "the Third Way" to avoid, as he said, the sterile alternative between laissez-faire and collectivism. He sees three possibilities: the laissez-faire, compatible state intervention, and incompatible state intervention (planned economy). The intellectual history of his program goes back to the beginning of the nineteenth century to Sismondi, Proudhon, Riehl, and affinities with it can be found in Chesterton's *Outline of Sanity* and Belloc's *Essay on the Restoration of Property*. The program claims to be "the firm frame which will give necessary support to the freedom of the market." It advocates "decentralization, promotion of smaller production and settlement units, and of the sociologically healthy forms of life and work (after the model of the peasant and the artisan); legislation preventing the formation of monopolies and financial concentration (company law, patent law, bankruptcy law, anti-trust law, etc.); strictest supervision of the market to safeguard fair play; development of new, non-proletarian forms of industry; reduction of all dimensions and conditions to the human mean; elimination of over-complicated methods of organization, specialization and division of labor; promotion of a wide

distribution of property wherever possible and by all possible means; sensible limitation of state intervention according to the rules of, and in keeping with the market economy." And the author adds: "All endeavors would be in vain if we were to be misunderstood on one decisive point: the necessity of competition . . . we hope that we have left no doubt that economic freedom—to be more exact, competition—is indeed the *conditio sine qua non* of any recovery of our sick society." But what are we to say when Professor A. N. Whitehead declares with equal emphasis: "No one now holds that, apart from some further directive agency, mere individualistic competition, of itself and by its own self-righting character, will produce a satisfactory society." Is it a case of doctors differing while the patient—the body politic—lies dying?

It would be a magnificent world, indeed, if men could be persuaded to steer between collectivism and planned economy by their allegiance to a system which, under the impetus of collectiv-

ism alone, would ensure continual discipline, hard work, decency, harmony, balance, and a just relation between performance and payment. We believe that this can only be done effectively through vocational organization on the patterns suggested in the Social Encyclicals and so frequently advocated in these pages. To steer a third way between Marxism and Monopolism requires more than mortal skill—it requires the support of a Church capable of guiding and teaching and curbing the disruptive forces of evil, deep in the hearts of men. There is one profound phrase of Newman which applies to all efforts, such as Roepke's "Economic Humanism," to reform men by reason without Revelation: "Quarry the granite rocks with razors, or moor the vessel with a thread of silk; then may you hope with such keen and delicate instruments as human knowledge and human reason to contend against these giants, the passion and the pride of man."

LIAM BROPHY,
Dublin, EIRE

URBAN SOCIETY AND SOLIDARISM

FOR past readers of *Social Justice Review* little need be said by way of explaining solidarism. It has been well formulated and expounded by Fr. Heinrich Pesch, S.J., of Germany, and promulgated by Fr. W. Engelen, S.J., in this country and more recently by Professor Franz Mueller. Suffice it to repeat now that since the formation of society, there has been a constant strain between the individual and the community despite the naturally necessary and mutual relation of dependence existing between the two. The former, ever impressed with his own ambitions, has constructed an individualistic philosophy of life; the latter, absorbed with the unending dependence of the individual on society, has tended to scorn the individuality of the human person altogether, and has built a screen of collectivism as its philosophy of life. The conflict between these two 'ways of life', the refusal of humanity to submit to either of them can be seen as an underlying factor of all human woe—the recent wars not excluded, in which those two ways of life are arrayed the one against the other. But solidarism, by no means a measure of compromise, has always been the middle way,

though seldom traversed except somewhat, in the Middle Ages. For according to solidarism both poles of society, the individual and the community, acknowledge and respect mutual rights and duties. As has been expressed frequently, solidarism is best represented by the motto: "One for all and all for one!"

Now we all know what a city is. Many may not define it well off-hand, but there is none who doesn't know *what a city is*. Millions have never lived elsewhere, except in a city. We know that the city is the natural outcome of human intercourse and desires. Men have always wanted more comfortable and plenteous lives, which could be achieved only by the centralization and specialized division of labor and production, and by some form of interchange of goods or trade. All through history, progress in production and trade manifested itself in swelling cities. The startling era of the so-called industrial revolution witnessed as its corollary the birth and phenomenal growth of thousands of new cities, the continued growth of many old ones.

We know that cities have their own topography.

Coordinated systems of streets, railways, canals are an urban characteristic. We hardly ever stop to think of the innumerable functions and activities of the city—they are taken as a matter of course. Though we might not have considered it, still we shall agree when it is mentioned that the normal matured city is divided into three distinct areas: its central commercial area where are found the various business houses and warehouses, and also some wealthy dwellings, solid blocks of slums and rows of boarding houses; its so called "integumental area" where many subordinate business houses, residential sections and apartments are located; finally its 'urban fringe' where are seen many homes of the wealthy, the middle class, and some open country.

We now take as a matter of course certain traits of the city. We are acquainted with the distinct types of personality typical of the city. We look for and find a jumbled heterogeneity of origin; the unsocial and unchristian condition of spatial proximity and social distance between neighbors; people in almost all walks of life gripped by the money-craze; social relations conditioned by money; social and moral pluralism¹⁾; the personal freedom of anonymity and the consequent laxity in morals; the dishonest, crooked politics of city machines and ward bosses; an agglomeration of stimuli which make of city dwellers many-sided personalities.

We know, too, of the city's problems. Some are technical, but most are essentially social. Look at the stretches of slums, the dilapidated houses where our fellow humans 'live', five and ten persons per squalid room. Whether you make the rounds of the Loop in Chicago, the Lower East Side in Manhattan, or the mid-Grand Av.-to-waterfront section in St. Louis, you see in the city's slum districts the same evidences of poverty and squalor, children unkempt, unhealthy, uncared for. Some of my most depressing moments have been spent walking through these districts and talking with a few of those lovable urchins, now happy-go-lucky, soon to learn the delinquent ways and immoral practices of their elder brothers and sisters. The problem is not a simple one. It is intimately related to and practically coterminate with the whole problem of inadequate housing and recreation facilities, unsuitable schooling; it is connected with the en-

tire gamut of crime, immorality, and commercialized vice, and ultimately of economic indigency, or the failure to receive a living wage.

It is mostly with those problems that we are now concerned. There are others not yet mentioned, those not peculiar to the slum districts, to which also we shall apply, although briefly, a solidaric principle as a remedy. We shall touch likewise on the effects of a pervading spirit of solidarism on city life in general. But first it appears well and even necessary to set down some guiding remarks. Solidarism is a social-economic system actuating the principles of scholaristic philosophy. Or again it is a philosophy, a social philosophy, a way of life. The world, the nation, the community cannot 'become' solidaric-minded overnight. There must be a consistent growth through many years, even as modern individualism is the result of the constant growth of the Manchester school of individualism, and even as the citizens of modern totalitarian states have witnessed and succumbed to a growth of the totalitarian philosophy. Since that growth will take time, it follows that cities will not attain the solidaric millennium overnight. But it depends on individual persons and groups, in high places and low, to apply the spirit of solidarism at every opportunity, aware that only thus can we hope for a more perfect world in which to live.

Again it is to be remembered that solidarism is not a religion; it does not take the place of sanctifying grace! Solidarism will not abolish crime, for crime is but public sin—and the social machinery does not exist which can keep a man from sin without his own cooperation. It does depend, though, on the social machinery whether the incentives to crime, resulting from the social, political and economic environment, are greater or fewer. Solidarism aims at a society where the incentives to unsocial conduct are at a minimum. Let us now see how it is applied to the city.

If we first make a study of city life in general in the light of solidarism, our later application to urban problems will show itself more plausibly. The predominant spirit is and has been rank individualism. Granted that the city in some form is essential to any variety of civilized society, nevertheless the city as we know it is peculiarly the fruit of individual selfishness. The city is seen by the immigrant as the stepping stone to economic satisfaction. It is seen by the urban-bred as a tremendous home of anonymous people, with only a few of whom he feels himself bound in

¹⁾ That is, the adoption by an individual of the conventional way of conduct among his associates, and an entirely different conduct pattern when he is anonymous, or among people who do not know him.

any way. From the days of the cradle, the urban dweller has learned to take care of himself first, to look to the welfare of the 'we-groups' of which he is a member, and to compete with all others who in any way constitute an impediment. The economic and industrial magnates see in urbanites only numbers of laborers and consumers, and following the principle of "devil take the hindmost", use them only so far as personal interests require. That spirit has been the governing force in politics. Each economic group, each social group, each special district is concerned only with its own welfare even to the detriment of other groups. The consequence has been the strongest impetus to slum areas as we described them above, and all their concurrent evils; low wages and the excessive employment of women; machine rivalry and ward selfishness in politics with resulting mis-management of public institutions and city planning, public works, and any other civic functions where selfish interests may compete with the general good. (One of the suburban slums of the St. Louis area is a perfect example of a population left steeped in dirty, crooked streets and rotten houses by selfish politics, when really it has the makings of a suburb worthy of its 10,000 inhabitants and of its name.) The general political attitude on the part of the ordinary citizen appears in the lackadaisical and uninterested remission of political leadership into the hands of cheap and selfish politicians. With peculiar narrowness of mind, the city looks at its hinterland and surrounding region with the distrust and scorn of superior competitors, instead of with the understanding of co-operating groups. The city is fast, anonymous, selfish.

Extremists would reform in either of two ways—get everybody 'back on the land', or in an apartment house. The former offer an attractive picture: every family on its own free farm, with its own cow, and chickens, its own butter and eggs. Granted that society would be better off if more people were on the farm, there are millions of people who neither could nor want to live in the country. Look at the middle-class city-workers who *do* live comfortable and happy lives where they are. There are many groups, for example, some of whom are mentioned by Earl Muntz in the chapter on housing in his *Urban Sociology*, who have had the enterprise to engage in cooperative apartments. Dwelling near the place of their work (often the group might work in the same factory or plant), and enjoying the conveniences

of the city, still they live in commodious apartments surrounded by trees and spacious courts. They would have no reason in the world to retire to the country.

The apartment advocates likewise present an attractive plan: let the whole residential part of the city be comprised of modern apartment plants—spacious rooms, beautiful gardens and courts, adequate playgrounds, low cost (perhaps, as above, through cooperative efforts), gigantic kitchen, laundry, and cleaning service which will reduce household work to a minimum. The only difficulty in the way of this would-be Utopia is the beautiful and undeniable fact that there are too many people who have a love for their own private homes; and, besides, various features of that system would eliminate some of the essentially desirable elements of home life and home building.

Solidarism sides with neither extreme. It looks at the city, and concedes that the city is something normal to human life, that it provides means whereby more people can get the most out of life through a division of productive and distributive labor. It realizes that normally the city and the country complement each other, and depend on each other; therefore it holds that they should try to cooperate and understand rather than compete and antagonize. It realizes that while rural people enjoy the peace and beauty of nature, and while urbanites find their delight in the rapid change of stimuli and activity from hour to hour, the basic human desires are, nevertheless, the same for all: security and comfort for themselves and their families, the pleasant society of their fellows, and the chance to worship God in peace. Solidarism sees that no individuals or group of individuals can constitute themselves independent of other groups; that as only in the welfare of each is the welfare of all achieved, so in the welfare of all is the welfare of each achieved.

Solidarism decries the starvation wages which impede the conditions needed for the fulfillment of supply and demand, which keep low-income groups imprisoned in hovels in the slums. It denounces a second cause of most slum districts—the amazing centralization of industry, which results from the latter's primary demand for a proximate labor supply. Of course, one of the benefits of centralization is the proximity of affiliated businesses; but the sacrifice of some spatial proximity, especially with all the modern means of communication and commutation, is a

limited one indeed in view of the certain social, economic, and moral helps which would accrue to the working classes. And solidarism denounces a third cause—the cause behind the persistence of blighted areas in the face of our 'enlightened' age: selfishness in the political arena. Despite that our nation can spend millions daily, exclusive of lives and suffering, for a war program undertaken to assure the happy, free, and peaceful lives of its citizens, yet slum clearance projects, which . . . at a mere fraction of that cost and minus the fatalities and hatred of war, are undertaken only occasionally, and then after much opposition. People of one ward cannot be induced to help finance a beneficent project in behalf of another ward—despite the ultimate welfare in which the entire community will share. Solidarism is the direct antithesis of such a spirit.

Of course with the abolition of blighted areas it is easy to see that much of the crime, delinquency, and immorality characteristic of those districts will disappear. Instead of succumbing to the economic decrees whereby they must either starve or work, restrict the number of their children, and surrender those they have to street gangs, mothers of families would return as heart of the home, and true mothers of their children.

The antagonism among ethnic groups would be foreign to a solidaric-minded people. Just the briefest reflection is all that is needed for one to realize the crass stupidity of antipathy shown a group because of racial inheritance. Science joins Catholicism in exposing the fallacy of racial inequality. And to the open-minded it is a thing of beauty that peoples differing in some physical characteristics are unified in a similarity of spirit.

Solidarism is incompatible with a species of political life which is headed by racketeers and cheap bosses. Politics is usually avoided by the honest-minded; and yet it shouldn't be. Politics is a laudable means, in fact the only means whereby a more perfect society can be achieved. We abandon those means when we surrender politics to the 'politicians'. Solidarism would impress on citizens the need and honor of having astute, social-minded political leaders. It would make them conscious that they, *as the people*, can rule themselves democratically by choosing their own picked representatives in both the primaries and the elections: representatives who would be unequivocally committed to the policies and demands

of their constituents.²⁾ No longer would politics be blamed for lax divorce laws, unfair labor legislation, inadequate housing, and insufficient educational, recreational, and traffic facilities.

In brief, solidarism would make of a city a united front, its members at peace with one another, sympathetically disposed towards its outlying regions, suburbs, and farmlands. A rather small city along the upper Mississippi River provides a good example of a place in much need of solidarism. It is the site of one of the bridges which span the river, but because a high toll is imposed by the owning corporation, the bridge is of relatively slight importance as an economic asset to the community. Therefore farmers send their produce elsewhere than into the city and across the river. The city, almost blissfully free from the social problems of larger cities, and realizing that a free bridge would do much for its status and the standard of living of its citizens, has considered buying the bridge. Over a number of years an indecisive struggle has been waged between factions who favor buying and those who do not. While there is much selfishness evident on both sides, and insufferably so on the part of individual interests, nevertheless the consensus of those citizens questioned seems to indicate that the objectors are those who would benefit only indirectly and ultimately if the bridge were bought. There are probably many circumstances which the present writer was unable to discover in the controversy, yet a solidaric attitude would certainly tend to make the proponents ready to adopt an unselfish view in promulgating their cause, and their opponents willing to incur the sacrifice of increased taxes for a time so that the community could benefit—a benefit in which they certainly would share. There are similar examples without number throughout the land.

For those who do wishful thinking about solidarism, but are blind to its practicability, it might be well to recall something of what has been said in previous pages of the *Review*. Solidarism must take root before it blossoms. It must permeate every phase of each one's life. The doctrine of mutual rights and duties, of "all for one and one for all" must find due expression in the platforms of our political, social, and business leaders; in the teaching of our schools, and in the editorials of our papers and periodicals. Of ut-

²⁾ Cf. Frank Kent's book *Great Game of Politics* to see the latent power of the voters if they would but use it.

most importance, it should form the foundation of that education which only the home and parents can provide for the young. With all the hustle and bustle of the city, its complex personalities, its variety of interests, its agglomeration of differences, each can be taught to view 'the other fellow' as a deserving member of the whole of which he too is a part. The very question of life-vocation will take on an added significance, and will be answered more maturely, more competently. Personal success will not be the only criterion in choosing a life's work, but rather personal success in helping to form a more perfect human society—in the family, in the neighborhood, throughout the whole city and state. Today's youth who will rule tomorrow, and today's children, who will rear tomorrow's families, will be able with the help of solidarism to build cities of clean dwellings and happy homes, of soaring industries without sinking morality, of communities blessed by God and the charity of human brotherhood.

JOSEPH B. SCHUYLER, S.J.

Bibliography: Gist and Halbert, *Urban Society*, Crowell Co., 1941; Anderson and Lindeman, *Urban Sociology*, Crofts Co., 1928; Carpenter, *The Sociology of Urban Life*, Longman's and Green Co., 1931. The above three have much in common, and would supply most matter required by the ordinary course in urban sociology. For the most part their science is more laudable than their philosophy or moral interpretation.

Muntz, *Urban Sociology*, Macmillan, 1938. A most useful book for those interested in more than vague summaries. His chapter in housing is most worthy of commendation.

Queen and Thomas, *The City*, McGraw-Hill, 1939. Valuable in that St. Louis is presented as the object of individual study, whereby the student can evaluate one definite city in its totality in the light of general urban knowledge.

Sorokin and Zimmerman, *Principles of Rural-Urban Sociology*, 1929. Useful for its original and often provocative thinking. Many successive authors have taken much material from this book.

Burgess, *The Urban Community*, U. of Chicago Press, 1926.

Park, Burgess, et al., *The City*, U. of Chicago Press, 1925. Two compilations of various papers read at sociological conferences. There is much chaff with the wheat.

Mueller, Franz, *Solidarism, Decentralization*.

Kent, Frank, *The Great Game of Politics*.

AND THE FINAL RESULT?

WHILE the Hearings conducted by the Senate Special Committee to Investigate Organized Crime in Interstate Commerce were delivered in daily installments to newspaper readers, the people were duly shocked. In fact, they were anxious the investigators should probe the pool of corruption uncovered by them to its very depths and eliminate the dangerous source of moral turpitude discovered. As far as the "public" is concerned, these efforts to suppress the deep-seated moral evils exposed by the Senate Committee as a result of months of serious labor have served their purpose. Few there are who would forego the pleasure of spending an evening with their television set or listening to an amusing radio program, to lose themselves instead in any of the nineteen parts of voluminous Report. But if the both widespread and deep-rooted moral corruption, the existence of which in all parts of the land these accounts reveal, is to be eradicated, it can only be accomplished as the result of a moral upheaval, rooted in the conviction of the people that the parasites we have permitted to infest the social and political body must be destroyed.

To a far greater degree than most people, who proudly declare it their habit "to attend strictly to their own business," assume, has the underworld exercised its influence on public and private life. Here and there are communities which appear to enjoy a normal existence, when, in fact, the entire political fabric is weakened by corruption. In many cities, counties, and even states, the influence of racketeers and gamblers reaches far to the top of the political hierarchy. Democracy becomes a farce when it is possible for a politician to be "a state senator (salary \$3,000), treasurer of his county (salary \$6,000), and at the same time, member of a law firm that is counsel for the race-track association at a retainer of \$20,000 a year." When the same man works hand in glove with a notorious character of the underworld, the idea of "majority" can no longer be accepted as an active agent of good government.

There is nothing to relieve the depressing impression the mass of evidence presented on several thousand pages of the Report creates. Only the hope that some good may come out of the knowledge of the whereabouts of the sink-holes of in-

iquity, we have permitted to develop and exist in the country, offers some consolation. Before all one hopes that parents, educators and public authorities everywhere will acquaint themselves with Part 14 of the Report, containing the results of the Senators' efforts to uncover the extent of the sale and the use of narcotics known to prevail in many parts of the country. The investigation resulted from the fact that "from every corner of the country there came rumblings of an insidious evil beginning to cut its way into the fiber of the nation's youth." In addition, "shocking stories were reaching the Committee, of young people confused and unnerved, turning to the use of narcotic drugs, either as a form of pleasure or as an escape from psychological strains they could not master." To probe the conditions under which the use of narcotics flourish, appeared all the more necessary to the Senate Committee for the Investigation of Crime, because the members thought these young people to be "wholly ignorant of the disastrous effects of narcotic addiction upon their lives and their families." Just as, on the other hand, "they failed to realize that narcotic addiction requires long hospitalization in a secured institution withdrawn from ordinary living."¹⁾

It is a truly terrible picture of the extent and results of the illegal traffic in narcotics the Report presents; the victims are largely young people on whom the drug peddlers prey. These the Report characterizes as "the lowest form of criminals known to society." Moreover, the fear is expressed that should "the contemplated legislative program be successful in driving organized gangster syndicates out of the field of gambling," these racketeers would ultimately turn to other forms of illegal business activity, just as they turned from bootlegging to monopolized gambling." And the smuggling, distribution and sale of narcotics to addicts would, of course, offer a possibility to remain "in business" which the members of the underworld would not refuse. As the Report declares: "Many a hoodlum has stated with pride that he had never stooped to the sale of drugs, but he said that only because gambling was a sufficiently

profitable source of income. Deprived of gambling, he would have no difficulty in adjusting his resilient conscience to the sale of drugs."

With the intention of emphasizing the danger referred to, the Report states: "No better example can be found than the case of Waxey Gordon, once a notorious bootlegger, then a racketeer-gambler, and recently arrested for drug peddling."

For hours, days and weeks the members of the Senate Committee, charged with the investigation of "Crime in Interstate Commerce", questioned witnesses and recorded the information to be found in the voluminous Report. Some legislation has already resulted from the astounding disclosures published. But the underworld has by no means been destroyed. Nor can federal legislation alone keep the criminal activities of hoodlums and racketeers under control. The people everywhere must rise to the knowledge that protected crime in their midst exposes the people to the exploitation by gamblers and racketeers, who corrupt politicians and public officials to attain their purpose. What we need are vigilance-committees, consisting of men determined to destroy the influence of the underworld. But as things are, it was apparent to the Senators that "public interest in law-enforcement would continue only so long as a spotlight, such as is created by the activities of the Committee, was directed at the problem. When the Committee goes out of existence, there is serious danger that public complacency and indifference will take the place of the present state of vigilance."²⁾

Unfortunately, the statement may be accepted as a prognostication of the attitude the public may be expected to assume in the matter. It does not, however, seem to occur to people that their indifference towards a problem as serious as the one now come under our observation, is making an empty dream of Democracy. Self-government, properly understood, would not permit hoodlums, racketeers, and politicians to unite for the criminal purpose of enriching themselves at the cost of the community.

F. P. KENKEL

With warranted skepticism "Argus" declares: "Past experience, however, has taught that modern methods of social construction are age-

worn methods of destruction. All those promises of a welfare-State, of a generation of happiness and social progress, assume more and more outspokenly the stark reality of a *Paradise Lost*."

¹⁾ Organized Crime in Interstate Commerce. Final Report. Wash., 1951, p. 16.

²⁾ Loc Cit., p. 18.

Warder's Review

And the End?

SOME of the saddest pages of history are those dealing with a catastrophe of a historical nature about to overtake a nation, which, although it realizes the approaching fate, appears incapable of avoiding it. Generally, because the people lack the moral qualities demanded for a rebirth. It is therefore a failing nation suffers either violent disintegration or death by rot.

At one time, the Romans were fully established on the left bank of the Rhine. Mayance had long been a military camp when, in 280 A.D., walls were built around the city for the protection of this important Roman community. In this center of Roman life in Germania, one New Year's Night in the beginning of the fifth century, the people were celebrating the customary Saturnalia, very much in the manner observed by the neo-pagans of our country today (when making merry) at Christmas and in the night between the old year and the new. When, just before dawn the revelry had ceased and the wine-be-numbed Romans had surrendered themselves to sleep, some Germans managed to scale the walls and to open the city gates. So complete was the surprise that it was possible for the barbarian intruders to satisfy their intention to destroy both the Roman inhabitants and the city. So great was the fury of the German tribesmen that not one stone remained undisturbed on another.

At present the people of the West are of uneasy mind, because, as Pius XII said not long ago, growing problems are shaking the equilibrium of the world and are giving rise to fear of a "definite and fatal clash." In fact, at no time since 1945 has the world really been free from fear. Whether it should have been possible for the statesmen of the great powers to steer a course leading us away from the dangerous rocks we must now fear to strike, is a useless question. We are face to face with the horrible image of the Medusa whose terrifying influence over us we must combat. In this regard the impressions Mr. Daniel J. Tobin, President of the Teamsters' Union, received at the National Convention of the American Federation of Labor, conducted at San Francisco in October, are alarming. Writing in his column of "Timely Remarks", a feature of the *International Teamster*, this level-headed veteran of the labor movement, states:

"I am dictating this editorial now in Los Angeles for the November issue of our magazine. *Outside of the war talk, in the convention there was nothing exciting.* It seems to me that the delegates were so disturbed with what they heard from government representatives in top positions and from the men of Europe and Asia who appeared before us, that all kinds of disputes were set aside to give thought to the militaristic dangers confronting the world."¹⁾

Men in high positions in our country and other countries, Mr. Tobin tells us, "had no hesitancy in saying that another World War was dangerously close and that a Third World War would destroy civilization." The writer realizes his article "is not a very pleasant one" but he thinks, and correctly so, that "our people should know the truth." It is indeed necessary they should recognize the seriousness of the present situation; that they are facing a crisis, one of the greatest of all times, and that survival depends on the moral attitude the people, all of the people, will assume at this time.

One of our country's magazines, *Pageant*, in the issue for December, attacks the desecration of the feast of Christmas, with us now so widespread. "Our Christmas orgies of sex, liquor and smashup have reached the point," says the article, "where they are a national disgrace." Possibly with the references by St. Paul of the sins committed in chambers in mind, *Pageant* declares: "But perhaps the grossest travesty (!) on the spiritual joy that Christmas means is the 'office party'—sometimes held in homes and taverns too, which disguises drunkenness, vulgarity and even lewdness as legitimate (?) Christmas jollification."

We have reason to fear war and to desire peace. But we must not ask for peace with the thought in mind that we do not want to be disturbed in the things that serve merely our material well-being. The present crisis was brought on by the neglect and negation of those spiritual and moral values which have so long constituted our most valuable heritage. These we must zealously defend and re-establish in society and among nations, if we are to enjoy sound peace both at home and among peoples of the world.

¹⁾ Loc. cit., Nov., 1951, p. 2.

Exponent of Corporative System

NO Catholic organization of laymen is better adapted to promote the social system recommended by Pius XI in *Quadragesimo anno* than the Journeymen's Society founded by Fr. Kolping. From his own experience this priest knew what evils had resulted for apprentices and journeymen from the disintegration of the craft-guilds and the atomization of society. In addition, he, with others were appalled by the rise of the proletariat in the wake of industrialism. The lack of family life and an abode worthy of being called a home, now fell heavily on all workers. While formerly both the apprentice and journeyman had been considered members of the master-craftsman's family, this custom was now largely discarded. In the new order of things, the enterpriser accepted but one obligation towards the workers: payment of a wage, determined solely by competition. Since the State was not permitted to move a finger even to protect the toiling masses against the injustices and cruelties to which they were being exposed, the extension of industry everywhere resulted in squalor, misery and the degradation inseparable from chronic destitution and pauperism.

Because Kolping realized the difficulty of lifting up and emancipating the proletariat in a completely amorphous society, he attempted, as essential for the reconstruction of a well-ordered society, to organize the peregrinating journeymen in "families", as it were. With others, he had even at that time perceived the evil influence the growing *Familienlosigkeit* exercised on men and society. The very fact that Kolping and his contemporaries, as long as a hundred years ago, should have coined this term proves them to have realized the nature of the harvest Liberalism was preparing for the people of the West.

Moreover, these Conservatives never lost sight of the great task to recast society according to the concept that it should constitute an organic whole. The idea of the *Ständeprincip*, a *Ständeordnung*, never vanished from the mind or writings of such men as the protestant W. H. Riehl, or certain Catholic philosophers and publicists. As we have said, with Kolping the thought, ultimately expressed by Pius XI, that "a reformation of institutions and morals" was fundamental to the renewal of society, was basic. Unfortunately we do

not know who helped to form his convictions in this regard. Indirectly perhaps Adam Müller or Franz Baader; but may we not assume Kolping to have had contact with Friedrich Pilgram? Entirely forgotten by men of a later generation, some of his writings—now very scarce—reveal him to have opposed centralism and advocated a corporative order, based on unity with the Church. Hence the title of one of Pilgram's most thoughtful writings, published in 1853: "Social Questions, Viewed from the Principle of Ecclesiastical Communion".

How closely Pilgram's views are to those which animated Kolping, the following sentence from this brochure reveals: "Judged from a Christian standpoint in accordance with the nature of things, entrance into the community of labor is for the unemployed a far greater benefit than alms for a poor man. He (the unemployed) does not alone need work itself, but before all participation in the community of men in regard to his occupation, no matter what the particular effort may be."¹⁾

Our country's labor movement is at present travelling a road that leads to nowhere. It is certainly not providing the assurance that the reorganization of society is in the mind of its leaders. Efforts are directed to secure higher wages, shorter working hours, larger measures of protection in case of sickness and death, and in addition thereto, paid vacations. But however satisfactory these efforts may seem to be, they are won and promoted in a sick society which will not be able to extend such advantages much further without inviting dire consequences. The reforms brought about by labor legislation were as necessary as unionism itself, but they were of the nineteenth century. The present demands a new departure, a reformation, a reconstruction of society itself. The fate now suffered by the Labor Party of Australia and New Zealand—both have been deposed after years in public office—proves that the traditional "programme of social reform" has run its course. The Catholic position should be to convince the masses that the problems we are faced with must be considered and treated as a whole. It is the health of the entire political and social body must be considered and provided for, not merely single symptoms, however serious.

1) Pilgram, F. *Sociale Fragen*, Freiburg, 1853, p. 9.

A Potential Danger to Freedom of Education

INTRUSION of the State into the field of education, a problem with which people of continental Europe have struggled for over a century, has now reached a definite stage in our country. It is therefore the address delivered by Mr. Irving J. Olds, Chairman of the Board, United States Steel Corporation, at Yale University in October, deserves greater attention than has been devoted to it. Possibly the title chosen by the speaker, "Our Mutual Ends," may account for this neglect. On the other hand, the very fact that Mr. Olds wished this title to convey the idea to his distinguished audience, that there existed a harmony of interests between "free enterprise" and our private universities, should have caused serious discussion of his thoughts on the subject. We do not, for instance, agree with the contention that Capitalism and independent universities are, to quote Mr. Olds, "not only important to each other, *but dependent upon each other.*" The statement contains a challenge which should be met.

On the other hand, Mr. Olds on the occasion referred to, expressed fears born of the observation that the State is slowly, but with a crushing power possessed by a python, drawing to itself all education. It is before our eyes the totalitarian system is being established. Mr. Olds unhesitatingly declares that, as things are, the danger is "there will only be government subsidy and government control in education." A fundamental of secularism and what follows from it.

A certain phase of the situation, as it presents itself today, aggravates the danger the speaker referred to. While the State is extending its hold over education, the endowed institutions of learning in the country are suffering financially. As Mr. Olds informed his audience, assembled at the "Alumni Dinner celebrating the 250th Anniversary of Yale University," "surveys show that one-half of all our private liberal arts institutions are now operating in the red." Many of them, he said, "are dipping into their endowment capital, or—what is more serious—are curtailing their teaching staffs. Their situation, moreover, is growing worse and there seems little prospect of meeting these deficits solely by contributions to current income." The speaker therefore suggested it would be necessary for private enterprise

to seek greater endowment gifts—from individuals, foundations and corporations.

It appears, furthermore, that the rate of income on invested endowments now held by these universities is only "slightly more than half what it was twenty years ago; while the over-all cost which the student must pay for a college education is nearly twice what it was in 1941." Hence, Mr. Olds laid great emphasis on the need of increasing the endowments, while he realized that the present policy of taxing the rich makes that task a difficult one. But, he told his audience, "if the day ever comes when our tax-supported competitors can offer the youth of America a better education than we can and at a lower price, we are through; I think there is no doubt that day *will* come, unless we can secure adequate financial support to carry on our privately endowed universities."

In one regard Mr. Olds' timely address is disappointing. While he champions the cause of private institutions of learning, he does not submit proof of their mission and the services they render to learning and society. Here is a feature of the entire problem the Catholics of Europe were obliged to face, once the doctrines of the eighteenth century had been written into the constitutions of states. Today there exists a Catholic university in France, Belgium, Holland, Italy and Switzerland, while Catholic Spain is at this very time contemplating to found such an institution. All of them are tributes paid the freedom of education and the will to protect and promote the Christian heritage.

In the past, the small colleges and privately endowed universities have served well the American people; their existence should be perpetuated and State monopoly of education forestalled. For let there be added to the powers now exercised by government control over education, and you endow Leviathan with the faculty to fashion men and institutions as the prevailing influences may dictate.

A simple experiment in hydraulics, remarked the late Fr. Brosnahan, S.J., shows that water in two communicating vessels will not rise higher in one than in the other. The reservoir of public morality must be deepened before we may hope for an increase in height for fountains of social justice.

Contemporary Opinion

IN a memorable speech made before the Economic Club of Detroit, last May 28, the great Senator Harry Flood Byrd, of this hallowed State of Virginia, had this to say: "In effect, today we have three major political parties in this country. We have the Republicans, we have the Constitutional Democrats, and we have the New Dealers and Fair Dealers. It should be possible to divide the American people into two groups, regardless of party membership, one group comprising those who think in terms of the prime necessity of preserving the basic principles of our constitutional Government, and who are willing to make the sacrifices necessary to that end; then, in the second group, place those who think in terms of State socialism and direct personal benefits from the Federal Government, even at the expense of weakening our system of free democracy. If such could be brought about—and perhaps some day it will—I say without fear of successful contradiction that the sound group would outnumber and outvote those who would tamper with and risk weakening those institutions of Government that have made us, as I have said, the greatest Nation in all the world.

SENATOR KARL E. MUNDT
So. Dakota

Evidently it is true, what many have argued for a long time that economics is not enough. Economic strength is not, of itself, sufficient to combat Communism. To accomplish its purpose thoroughly it must be accompanied by a reforming spirit, which takes practical expression in a most strenuous attempt to re-establish a Christian way of life—not a Socialist way of life, not a Liberal way of life, not a Conservative way of life; but a Christian way of life—one, that is, which takes for its starting point the dignity of man; sees the family as the teacher and defender of those values which flow from human dignity, and adopts shared responsibility as its practical and natural expression in the industrial sphere.

Today throughout the West, the great need is for Catholics to discard prejudice and selfish opportunism and to turn, instead, to view the conflict objectively as a struggle between Christianity and paganism, which will be won, under God,

by the Catholics if they have the integrity to cling to the Christian ideal at all costs, the courage to promulgate it fearlessly and the generosity and good sense to give it practical effect in industrial and social life.

The Christian Democrat

It is necessary to read the highly important chapters of Raymond Aron's book, *Les Guerres en Chaîne*, where he describes "the passage from Marxism to Stalinism" and "the expansion of Stalinism" in order to understand how far the notions of Marxism and the proletariat have been changed, and how they are now more adapted to the Asia of the Mongols than to the Europe of today. That explains the otherwise puzzling fact that the conquests of Marxism in its Stalinist form have been easier in the East than in the West. Asia, which has suffered under the domination of the white race, is desperately anxious to free itself, but realizes that its passion for independence must be reinforced by some other factor and it has chosen the machine.

But from whom is Asia to obtain technical instruction in the use of the machine? She is more ready to receive it from Russia, who found herself in much the same situation in 1917 with a medieval peasant economy requiring industrialization. Russia has the entry into Asia because she has succeeded in this programme, which is the source of her present prestige.

If Russia finds it so easy to set up Communist parties in Asia, it is because she appears as the leader of the anti-Western revolt. Nor do the deeds of Stalinism shock or even surprise a continent where it has always been considered natural for those who hold the power to abuse it.

ANDRÉ SIEGFRIED¹⁾
European Review

His Grace the Archbishop of Bombay made a vital contribution to the views expressed at a recent exhibition of the Bombay Society of Model Engineers. Admitting that India needed a greater interest in industrial engineering, he stressed the need to foster spiritual and cultural values alongside the utilitarian. The spokesman of the utilitarian was Justice Chagla, who presided, when he said that the greatest need of India

¹⁾ Well known French publicist.

today was a band of engineers and technicians working with revolutionary zeal to tackle the problem of production and to make the country prosperous.

The Chief Justice was undoubtedly doing the honors to the occasion. The Archbishop did better to do the honors to the country. He favored industrial development, but "Not unto excess, as has happened in some countries of the world, where the process of industrialization has been overdone with the result that a grave injustice has been done to spiritual and cultural values; where men have grown more mechanical than spiritual in their outlook; where the philosophy of utilitarianism holds sway." Such a state of affairs, in his view, would spell disaster to the country, for it would be radically opposed to the genius of India's civilization, in which the intellectual and spiritual had ever held the field.

The Examiner
Bombay

Democracy cannot long endure if government by slogan is substituted for a rational discussion of issues, and public opinion is manipulated by the propaganda techniques originated by Lenin and perfected by Michelson, Stalin, Goebbels, and Hitler. The essence of this technique is to substitute highly emotional false slogans for a rational discussion of issues. Psychologists and public relations experts refer to such tactics as "the manipulation of emotional symbols." The growing use of these tactics by "liberals" politicians and propagandists is a serious threat to democracy. There is no question as to the Communist origin of this technique. Joseph Stalin, in his 479-page book *Leninism*, devotes several chapters to the discussion of the tactical use of emotional slogans. He even credits the success of the Bolshevik Revolution to the selection of effective slogans.

St. Louis Union Trust Co. Letter

In a treatise on "Civil Equality," written in 1832, K. E. Jarcke, a distinguished jurist and convert, followed his discussion on the true source of equality with the declaration: "The doctrine of equality in the modern world is merely a caricature of these Christian truths."¹⁾—In Communism this caricature has reached the limits of possible abuse of a noble ideal, perverted by Liberalism.

¹⁾ *Vermischte Schriften*. Vol. 3. Munich, 1839, p. 130.

Fragments

SOME of the spiritual and moral problems of today, are illuminated by the statement of Rt. Hon. R. A. Butler, M.P.: "In industry man has become the prisoner of the assembly belt mechanization intended to help and relieve the labor of man has dulled and blunted his intelligence."

Writing at the beginning of this century, Fr. Timothy Brosnahan, S.J., declared: "Social evils are the retribution of social sins; if the body politic is suffering, then let the body politic turn from the way of unrighteousness and cease from attempting to establish prosperity and social peace on a basis of ingenious dishonesty, adroit injustice and "artistic swindling."

In deplored the recent investigation of John Paton Davies, Eleanor Roosevelt defends his 1944 recommendation that a government be created in China which would include the Communists. "Other nations," she says, "have existed and done well with governments in which the Communists have been included." Which statement leads the *Freeman* to inquire: "What nations? What does Mrs. Roosevelt mean by those words, 'done well'?"

One of the most horrible crimes in the history of Russian Bolshevism, the murder of the Czar and every member of his family, while they were being held captives by the Reds, is referred to in the recently published memoirs of the Duke of Windsor. His father, George V, commented on the failure of the politicians to rescue his cousin, the Czar, with the remark: "If it had been one of their kind, they would have acted fast enough."

A remark by the editor of the *Nebraska Co-operator* is worth pondering: "In most cities in the United States people pay more than a fair price for milk—not because farmers get more than a fair price, if that much, but because distributing costs are excessive. City people could reduce these excessive costs by organizing co-operatives, buying milk from farmers' co-operatives, and distributing it to themselves."

THE SOCIAL APOSTOLATE

Theory

Procedure

Action

Declaration of CCVA Convention

(Pittsburgh, Pa., August 25-29, 1951)

III.

Blessed Pius X

ON this occasion of our meeting in 1951, the Catholic Central Verein of America rededicates itself to the great social teachings, particularly of those Popes who as the successors of St. Peter, have ruled the Church in the last one hundred years, and met the challenges of Rationalism, historic Liberalism, Materialism, Secularism and other false philosophies which are at the bottom of our present ills and their frightening implications: Pius IX, Leo XIII, Blessed Pius X, Benedict XV, Pius XI, and Pius XII, now gloriously reigning. The Syllabus of Pius IX; the encyclical letter *Rerum novarum* and other great messages of Pope Leo XIII on Human Liberty, the Christian Order of the State, etc.; instructions on the social order of Blessed Pius X and his encyclical on Modernism; *Quadragesimo Anno* of Pope Pius XI, and the encyclical letters and allocutions of Pope Pius XII are of historic importance.

It is fitting and proper in this memorable year of the beatification of Pope Pius X to stress in particular the significance of his pronouncements and their influence on the shaping of the social program of the Catholic Central Verein.

Among the activities of the Central Verein in its earlier years may be named the protection of the immigrant, the care for his spiritual and temporal welfare, the introduction of the newcomer to American ways and institutions, and the pro-

motion of Catholic education. That was Catholic Action of a high order, perhaps somewhat unsystematic in its methods, but undoubtedly very effective inasmuch as it has borne fruit in many parts of the country to this day.

At the turn of the century, our organization began to develop a more comprehensive social program which, while retaining the promotion of traditional tasks, extended the scope of its activities in the social and economic fields. It incorporated in its constitution as one of the objectives the propagation of the principles enunciated by Pope Leo XIII, particularly in *Rerum novarum*, and of the necessity of their practical application.

And when, at the threshold of the new century, Pope Leo's successor, Blessed Pius X, announced the program of his reign, "To restore all things in Christ", the Catholic Central Verein intensified its endeavors in accordance with this motto, with the result that, in 1908, the Central Bureau and "Social Justice Review", our official organ, were founded as agencies intended to spread and carry out the message of the Holy Father; and for that our organization was honored by being called the pioneer of Catholic Social Action in America in the letter of Pope Pius XI to the national convention in Cleveland in 1925.

It is a solemn obligation on the part of the Catholic Central Verein to continue the efforts which have earned for it this distinction, to adhere loyally to the remarkable program of social thought and action laid down in the pronouncements of the popes and increasingly emphasized in the encyclicals and addresses of Pope Pius XII, now gloriously reigning.

Publicity Forges Men's Opinions

THE popular press and other promoters of publicity work hand-in-hand to create the atmosphere in which today the masses breath and move. What is called public opinion, is to a great extent the product of currents and influences beyond the judgment and control of the individual. Like our machine-made goods it is the result of mass production. The masses, on their part, are animated by a sense of self-reliance, derived from

the conviction that the majority is right. Rousseau's absurd *volonté générale* is still the basis of majority rule.

Publicity has therefore attained an importance in our civilization greater than that of any institution devoted to promoting the intellectual welfare of the people. Consciously or unconsciously it proceeds in all too many cases from the premise, proverbial with the Romans: The world wants to be cheated, therefore let it be cheated!

In any campaign of publicity a well-planned, widespread use of advertising media, such as newspapers, magazines, radio and television is commonly employed. Other means are not, however, despised.

When the editor of the *Irish Rosary*, declares: "To be talked about today you must be advertised," he has not, we believe, paid newspaper or magazine advertisements in mind, but rather the method long common among self-advertisers, to let their tallow lights shine before men. In our generation politicians and movie stars are prominent among the men and women who excel in the art of establishing their prominence. But there are others, all of whom, realizing that it is necessary in this age of the mass to be talked about if you would play a role on the public stage, seek publicity in order that their ambitions may be satisfied. They know they would be relegated to obscurity should they neglect to advertise themselves. What the Irish Dominican states in this regard is quite true:

"Indeed few men—apart from those of outstanding personality—are talked about now-a-days at all unless they are advertised (particularly through the Press). Hence there are men—men of knowledge and of wisdom fitted to be of the highest value to their fellow-men—of whom the public knows little, because their knowledge and wisdom are not prominent in the Press. On the other hand there are men of whom it is truth to say that—'it were better they had never been born'—of whom the public knows a great deal and whom the public is encouraged to admire a great deal through persistent applause and advertisement in the press."

When we are admonished by advertising agents that this is the age of advertisement, we are confronted with an outstanding irrational feature of our days—that people are more influenced by

repetition than by reason. "Thus a man can come to be reckoned as a great man," the editorial continues, "if he can get some ring of newspapers to drum into their readers, morning, noon and night, that he is a great man. They can crown him with the choicest laurels of greatness whatever his pettiness of mind or morals. So, too, a man of political and military genius—such as Franco—can come to be reckoned as futile and fanatical by persistent slander through the world Press. And is not the hideous state of affairs of the world to-day due largely to the use of the power of advertisement for evil. For public opinion is largely formed to-day, not as in the intellectual Middle Ages by reasoning, but by persistent world advertisement. And persistent world advertisement is largely at the service of political despotism, chicanery, untruthfulness."

Despotism whole or in part, it appears to the writer, "is at the root of modern social evils. And the life-line of every modern despotism, whether of Stalin or Hitler or Tito, is persistent advertisement—advertisement carried to monstrous inhuman heights—and ruthless untruthfulness. Some slogan such as 'the rule of the people' 'Vatican intrigue,' is shouted till men are mentally deafened and deadened. Modern despotism derives from the deification of advertisement (or as we would prefer to say, publicity. Ed. S.J.R.). From this it is deducted that the world is heading for mental and moral devastation. An unhappy deduction! But it is the deduction to which one thing after another tends, as we follow the mass machinery of advertisement of evil."

The evil referred to is extending its influence with the aid of radio and television. It becomes increasingly more difficult to sustain an independent judgment of men and affairs as the means at the command of selfish interests to work on "the public mind" increase.

A Work of Mercy

FOR a quarter of a century the Bureau has made it possible for the Catholic Chaplain of a certain large federal penitentiary to provide the Catholic inmates with Christmas cards, to be sent by them to relatives, and a small calendar for the coming year. Due to an increase in the number of Catholic prisoners in this institution, this year's allotment of cards was raised to two thousand while the number of wall calendars re-

mained the same as in former years, five hundred. Since this Penitentiary is located in a small city, removed from any Catholic center of population, the Catholic Chaplain would not know whom to turn to, had he not found the Bureau willing and able to extend to him the needed aid which means so much to the men whose spiritual welfare he is endeavoring to promote. Moreover, a wall calendar in a cell is one of the great desiderata of the prisoners.

Recently the Bureau has added a so-called Medical Center to its clients, at the request of a priest who came to know of the needs of the prisoners confined in this institution. All of the inmates are either mental cases or men suffering from incurable diseases. Many of them are benefited by occupational therapy. Some of the Catholic men enjoy making rosaries, etc. Aided by the Bureau they are now able to engage in this work.

Writing on November 10th, one of the men tells us:

"The crucifixes, medals and everything were received today and I want to thank you from the bottom of my heart for your thoughtfulness and kindness. I want you to know that I remember you and Father . . . (the priest who called the Bureau's attention to the need existing at the Medical Center) in my prayers and Sunday Mass." The writer furthermore tells us that he had just taken "three of the tarnished bronze crucifixes and put them on the buffing wheel in our craft shop and made them glisten like newly minted metal. Then I immediately laminated them in plastic. Imbedded, or I should say, encased like

that they will never lose their luster again. I am going to save two of them for the rosaries I will send you and Father . . ."

Continuing the writer states that the first rosary made by him would be sent to Father . . . on the following day. "Each bead is of four parts which I made by hand on the drill press," he writes. "It is beautiful. When light hits it, it seems to be of fire with various shades of flame. Every crucifix will look like it and is brand new when I get done with them, likewise the medals."

In a final paragraph we are told by the writer that he was still stringing the black beads we had sent him and that he managed to stay just ahead of the demand. "We get quite a number of Mexicans in here," we are told, "and sooner or later they all ask for rosaries. I do not know what we would have done if you had not been so generous."

In a vicarious way, therefore, our members, co-operating with the Bureau, may visit those in prison!

The State in the Role of Dietitian

SOME sixty years ago, August Bebel, at the time one, if not the most influential leader of the powerful Social-Democratic party of Germany, horrified the majority of his countrymen by the declaration that under Socialism the people would be fed from public kitchens. For all except the most "advanced" socialistic doctrinaires, Bebel's statement, made in open *Reichstag*, appeared outrageous. It was considered an attack on family life, the sacred obligation of wife and mother to provide for her family, by a man whose book on "Woman" had given great scandal.

Since that time the proletarian mentality, developed in the past century, has blunted the convictions of a moral and religious nature which favor the responsibility of individuals and families to provide for themselves, except in case of dire need and inability to do so. Those in power are now more than willing to meet the growing tendency of the mass to demand of government that life be made easy for them, because no other means capable of smothering discontent, are known to the men who have attained power. Duly elected representatives of the people vote to introduce socialistic measures, dictators simply ordain them.

In the magazine, *Venezuela Up to Date*, an official publication, an entire page is devoted to demonstrate just how capable the government at Caracas is to play successfully the role of a good governess. We learn from the article, in the first place, that Venezuela has organized a National Nutrition Institute, a division of the Ministry of Health and Social Welfare, which on its part operates "a network of dining rooms for workers."

Last summer thirty-five dining rooms were in operation, four under construction and ten in the planning stage. Construction of three dining rooms will start before the end of the year in Maracaibo, Porlamar and San Fernando de Apure. Dining rooms are of three types. Type A, to serve between one hundred and two hundred meals in a two-hour period; Type B, to serve between two hundred and four hundred meals in the same period; and Type C, to serve between four hundred and fifteen hundred meals in a similar period.

One need not doubt the need to provide a wholesome diet for workers such as those the industrialization of Venezuela now requires. Indians and others, no longer able to provide the accustomed food or to exist on the simple fare

of primitive civilization, should be taught to adopt a diet suitable to their changed condition. But once the State provides restaurants for the people, where will its paternalistic efforts, to better conditions stop? Nor is it necessary for the State, or a municipality for that matter, to inaugurate reforms on a socialistic scale. If attempts to induce the owners of restaurants to provide more wholesome and better prepared food than has been their custom fails, public authority may have recourse to opening and conducting a few public dining rooms, with the intention of demonstrating, in a competitive manner, what may be done to supply well-prepared and well-balanced meals. Ordinances may then demand the established Standards should be observed.

In addition to building and managing dining rooms, Venezuela's National Nutrition Institute studies the nutritional value of foodstuffs raised in the country, "investigates the problems deriving from malnutrition, combats diseases due to faulty

nutrition, determines minimum nutritional standards for schools and public institutions, teaches the people the principles of sound nutrition, trains technicians for nutritional programs, and tries to improve the eating habits of the working class." And thus proves what may be expected from a socialistic regime once it has driven its roots deep into the soil of a country.

To perform its program, such a State would need a vast bureaucracy, who would constitute not alone a costly luxury but also a danger to institutions, including the family. The ultimate result would be stagnation, because bureaucracy does not lend itself to the promotion of progress. It becomes quietistic and seeks to accomplish its ends, to keep the mass contented and entertained, by avoiding innovations and changes. It cannot, moreover, cultivate initiative, but must travel a roped-off highway, leading in one direction, absolutism of one kind or another.

Farm-Machinery Pools

IN the course of recent years our *SJR* has repeatedly pointed out the need of farmers using expensive farm machines co-operatively, to the extent possible. According to the *Digest*, published by the Farmer's Union Grain Terminal Association, the University of Minnesota has now provided farmers with figures which suggest the organization of machinery pools on a co-operative basis.

Over a period of twenty years, the University mentioned has studied costs of ownership and operation of machinery on southeastern Minnesota dairy farms. Here is what it found:

Upkeep of machinery in terms of physical cost changed between 1930 and 1940 but had more than doubled by 1949.

The inventory of farm machinery in 1949 was more than two and one-half times the value in 1930 and twice that of 1940.

Because of the large investment involved in new types of equipment, many operators have found the use of custom work and co-operative ownership of machinery to be economical.

The amount of custom work hired on 160-acre southeastern Minnesota dairy farms in 1949 was 170 per cent greater than in 1930 and nearly 100 percent more than in 1940.

Since the machine problem has now imposed itself on agriculture, the farmer must realize the changes it has brought to rural economy and accept the inevitable. If we are not to have factory farms, operated by capitalistic corporations, the present generation of farmers must act and make ownership of the land secure, which it now is not. And the Catholics of the country would deserve well of the nation's basic industry, farming, and the nation as a whole, if they were to promote the security of ownership of land instead of concentrating on state-socialistic policies intended to pacify labor.

The pessimism of a certain writer appears to Mr. Liam Brophy "typical of a collective anxiety-neurosis, akin to the feeling we have driving a car which has got out of control and which we cannot steer. Our scientific civilization is somewhat like that, and these other worries, which after all, are not insuperable, are but the outer rashes of the deeper malady of the spirit—the anxiety of an age that feels its own vast scientific achievements are running away with it haphazardly. And since religion has been abandoned there is nothing left to give life point or peace of permanence."

SOCIAL REVIEW

Catholic Social Action

CONDUCTED at Genoa, this year's Catholic Week of Italy had for its chief subject of discussion "the Professional Organization." Speaking on "Trade Unionism Under a Democratic Regime," Professor Romani, of the Catholic University of Milan, said that democracy and trade unionism are inseparably connected, one being unable to exist without the other. In a democracy, he added, trade unionism is being acknowledged as a factor of ever-increasing importance in the entire economic structure.

Ferdinando Storchi, president of the Christian Association of Italian Workers, spoke on "Social Tasks of Trade Unions." Outlining the rise of workers from the injustices of the last century, he said the most important factor in determining this progress has been one of moral and social character; namely, the necessity of equality, fraternity, solidarity and justice among men. Trade unions, he said, were the primary means in the achievement of this progress.

Other means also important, he added, were the co-operative movement, social assistance, recreation, education and technical instruction. All these, he stated, had a part in the labor movement, and although not exclusively the objectives of trade unions they were intimately connected with it.

The Archbishop of Genoa, Most Rev. Giuseppe Siri, who delivered the inaugural address, stressed the necessity of a sound doctrinal basis for trade unionism.

IT was in the city known as the American Athens the Catholic Rural Life Conference conducted its Twenty-ninth Convention in October. In harmony with the tendency prevailing in all parts of the world at present, the meeting endorsed reforms intended to promote the ownership of land among the dispossessed masses, and the family sized farm as against the factory farm or farm corporation. The Convention furthermore endorsed cooperation among farmers, but condemned the abuse of the term "cooperation" by enterprises which are operated for the benefit of some individuals and not of a group organized for mutual aid. One of the most pressing problems of the present, the migration of people for whom Europe has neither land or food, "also had a place on the Convention's agenda."

Most Rev. Albert R. Zoroweste, of Belleville, was

re-elected President of the Conference. Bishop Edwin O'Hara, one of the founders of the Conference was named honorary President, and Bishop William T. Mulloy, was designated episcopal adviser. Bishop Daly, of Des Moines, was chosen moderator, and Msgr. L. Ligutti is executive director.

Cooperation

COOPERATION has proven a conservative power in an age predominantly revolutionary in character. The cooperative movement is quietly but steadily winning recognition in all parts of the world and made to serve many different purposes. It was recently reported that the Punjab Cooperative Cotton Marketing Federation had been inaugurated in Lahore by the Provincial Cooperatives Minister, Syed Ali Hussain Shah Gardezi. The new organization will include representatives of 17 cooperative societies, each running a cotton ginning mill allotted to it. The Federation will sell cotton collectively through its own agency office in Karachi.

The previous arrangement was that each of the Societies dealt with individual agents at Karachi, which deprived them of a fair price. The agents also held up the sale proceeds thus locking up funds. It is expected that the Federation will earn about 200,000 rupees per season by way of commission.

The Punjab Cooperative Minister in his inaugural address said cooperatives have been recognized universally as one of the best mediums of solving the economic problem of the common man.

IN mid-October the Union of Austrian Consumers Cooperatives celebrated its 50th year of existence by holding a Jubilee Conference at the Vienna Fair Palace. In addition to some 600 Austrian delegates, the event was also attended by representatives from Denmark, Germany, the United Kingdom, Holland, Sweden and Switzerland. The Director of the Union, Dr. Vukovich, told the delegates that the Austrian consumers cooperatives had increased their turnover considerably. In August of this year, for example, commodity sales were 52% higher than during the corresponding month of last year.

Austria's consumers cooperatives now have a total membership of 260,000. In 1950 the membership increased by 8%. At the end of that year business shares amounted to 6,400,000 schillings. Today they have risen to seven million.

Civilian Defense Training

ST. MARY'S COLLEGE, California, has been selected as the Western Training Center of FCDA. Strategically situated about twenty miles east of San Francisco, the new school will serve the eleven Western States from the Rocky Mountains to the West Coast, in training State and local civil defense instructors.

Ten acres of the 450-acre campus will be set aside for structures, equipment, and instruments to be used in the training program. Fire fighting, police services, rescue work, and the techniques of medical, health, and special weapons defense are some of the subjects to be covered in a series of 2-week courses.

Cost of Higher Education

EDUCATION must today be bought at considerable cost. It is reported that the average unmarried student at the University of Kansas spends \$1,121.00 each school year, exclusive of university fees. Unmarried students spend \$370.00 for food, \$250.00 for recreation, \$185.00 for housing and \$138.00 for clothing. The remaining \$205.00 is spent on other items.

However, the 175 thrifty students living at the Kansas University Co-op pay \$400.00 less per year than the average, a reduction of 35%.

Raw Material

LACK of indispensable raw materials may before long cause us serious worries. We depend even today on imports for material so necessary for our industry as is iron ore. About 60,000 tons of Venezuelan iron ore are coming every month to the United States. Shipments are made by the Iron Mines Co. of Venezuela, a subsidiary of the Bethlehem Steel Co., whose deposits under concession from the Venezuelan Government are located at El Pao, Bolívar state. From Puerto Hierro, a tidewater port on the Caribbean, a boat carrying 20,000 tons of ore sails every ten days for Sparrows Point, near Baltimore, Md.

Because of the country's natural wealth, Venezuela is one of the few nations in the world that is virtually free of foreign or internal debt. The currency of the nation is backed by 100 per cent gold, which is an outstanding position in the world today. Money in circulation is well over 1,500,000,000 bolívares (about \$460,000,000), which represents an increase since 1938 of 434 per cent.

The net capital invested in the Venezuelan petroleum industry is about \$1,700,000,000, which is more than double the investment in 1946. In the last six years, the investment in petroleum has increased \$1,232,000,-000. This indicates the degree to which the oil industry has expanded in recent years.

Migration

A NUMBER of causes have combined to promote the migration of large number of people within the states of the union and from state to state. The Bureau of the Census reports that between 1945 and 1946 over ten million migrants traveled over the United States, some six million of whom moved about in search of new jobs, while some two million cast about various parts of the country for decent housing for themselves and their families.

It is, moreover, said that since the close of the last war, veterans of the war—about one and one-half million of them—have moved about at least twice as many times as the members of the general population.

State Medicine

IT appears significant the more radical of the two national labor organizations of the country should have presented Senator James E. Murray, of Montana, with a check of \$10,000 and a plaque in acknowledgement of his "outstanding service to humanity." Meaning his efforts in the cause of "socialized medicine." The Senator turned the money over to the Committee for the Nation's Health.

At the banquet where he accepted the CIO award, Senator Murray is reported to have described the Committee for the Nation's Health as a "courageous band of distinguished physicians and outstanding citizens who have fought tirelessly and brilliantly in behalf of measures to improve the health of every family in the land."

Estate Taxes

AMONG the objections against the Federal Estate and Gift Tax, raised by the National Chamber of Commerce, there is one of far-reaching importance. It is the contention: "For want of a large readily available fund, the assessment of estate taxes against the owners of small and medium size businesses has often forced the sale of those businesses to larger businesses.

"Thus, the effort of the present law has been towards the elimination of competition and the

growth of monopolies, a result scarcely desired by the proponents of the law.

"Further raising of the rates", the statement continues, "will increase the impact of these taxes on the estate of the average American businessman and encourage a monopolistic tendency. The estate tax might well be called a tax 'to increase monopolies and serve other incorporated purposes'."

Excessive Cost of Reclamation Projects

ACCORDING to Congressman Norris Poulson, of California, "the Appropriation Committee rightly has exposed the deception of the Army engineers, but the underestimates of the engineers are insignificant compared to the underestimates and the deception which the Bureau of Reclamation has inflicted on the Congress."

What is the Bureau's record? Mr. Poulson offered this table in evidence:

Project	Original Estimate	Present Estimate
Boulder Canyon	\$126,500,000	\$173,900,000
Davis Dam	41,200,000	114,438,000
Central Valley	170,000,000	581,886,000
Colorado-Thompson	44,000,000	150,503,000
Fort Peck	5,732,554	16,250,000
Hungry Horse	36,648,000	108,800,000
Columbia Basin	393,000,000	773,339,000
Kendrick	20,000,000	25,000,000
Riverton	9,500,000	21,813,403
Shoshone	8,851,360	16,851,705
Missouri River Basin	529,152,800	2,834,427,848

Diet and Health

CREWS aboard Norwegian ships should be served more fresh fruit, fruit juice, and salads. That is the recommendation of a mixed committee, representing management and labor in the Norwegian shipping industry, as well as the Government. The present diet, states the committee in its report, is definitely injurious to good health.

Under the chairmanship of Surgeon General Karl Evang, the group has examined reports on the meals served aboard 49 ships in various trades, which revealed the following: Over 90% serve more than 4 meat dinners a week; 75% serve warm meat or fish suppers at least 6 days a week, and almost 90% serve meat, bacon, or fish for breakfast at least 4 days a week.

The committee found these faults: too much heavy, indigestible food; too many heavy meals a day; coffee consumption excessive; facilities for proper food preservation frequently inadequate; cooks not always sufficiently qualified; average expenditure for food too high.

Distribution

BY an order of Saskatchewan's Milk Control Board, Moose Jaw is the first city in the Province where milk is now being delivered only every other day. Early in the summer the authority referred to inquired into complaints of milk distributors that their high costs had not been covered by recent retail price increases. It was stated that when the delivered price of milk was raised to twenty cents a quart, the distributors' spread was increased by only about one third of a cent. The Board concluded that delivery on alternate days would enable the distributors to lower their costs sufficiently, and that an early increase in retail prices would not be necessary.

The order does not apply to wholesale deliveries at hospitals, public institutions, schools, hotels, cafes, restaurants or stores. Delivery on alternate days will be on a trial basis until May 31st, 1952, when the order will be subject to review.

Land-Reclamation

THE widespread tendency, to be observed in all parts of the world, to increase the amount of arable land and food for human consumption, has resulted in the following effort. There is a Catholic Model Farm in the village Massigarb, 10 miles from Delhi, India, where two Franciscan Brothers, Theodore and Romulus, transformed derelict canal-land into a farmland with the help of three tractors, bulldozers and other implements. The Government readily gave its cooperation by providing the machinery to the missionaries who were in charge of the actual work. By the side of the mission property there was a mile-long canal, unused for more than 300 years.

After having reclaimed the canal-land the Franciscan Brothers set about constructing canals all round the farm to assure even flow of sewage water made available by the Delhi Sewage Water Utilization Scheme.

Fire Losses

FIRE losses in the U. S. for the first six months of 1951 were \$387,441,000, an increase of 6 per cent over the first six months of 1950, according to estimates of the National Board of Fire Underwriters.

By the way of comparison, this figure exceeds the whole year's total for 1943, which were estimated at \$380,235,000. Much of the increase is attributed to the declining value of the dollar.

HISTORICAL STUDIES AND NOTES

ARCHBISHOP KATZER

III.

MEANWHILE the United States was preparing to elect a president. Cleveland's second term was expiring and since he had been arbitrarily blamed for the panic in 1893 the Democrats could scarcely anticipate victory. Widespread agitation for social, if not socialistic, reform had culminated in the organization of the Populist party, but currently the Populists cast their lot with the Democrats. Many clergymen³⁵⁾ of different faiths expressed their opinions on the questions of the day which had some bearing on religious principles, and it seems that shortly before the election Archbishop Katzer made public his stand.

The press quite generally reported an interview with Zeininger who declared that Katzer endorsed his views.³⁶⁾ The former could not find "a single point in favor of the free coinage of silver" and he saw "only social revolution following its adoption". Bryan had to be defeated by a large vote. Free silver would benefit neither the laborer nor the debtor. Hard times have other causes than the money system. Zeininger and his superior suggested that the depression came from the neglect of foreign trade, and they recommended trading with Mexico and South America in view of the fact that the United States produced more than it could consume. To the argument that silver would force prices up they rebutted that "wages are always the last to rise, and they rise the shortest distance". Silver, said the prelates, was simply too cheap a metal to be used for currency. It would be less dangerous to issue greenbacks than to authorize the free coinage of silver in the proportion of 16 to 1. The silver barons would derive most from such a program.

By making these views public, Katzer aligned himself with McKinley³⁷⁾ who carried Wisconsin as well as the industrial East. Bryan carried the South and West. Katzer's statement had no appreciable influence on the vote but in the public eye he was curiously aligned with Archbishop Ireland who also rejected bimetallism.³⁸⁾

Two years after the election Katzer eulogized Leo XIII before the forty-third convention of the Central Verein in his See city.³⁹⁾ The epideictic address was occasioned by the Holy Father's diamond sacerdotal jubilee. While Katzer mentioned *Rerum Novarum* specifically, he—like most promi-

nent Catholics⁴⁰⁾—gave no evidence of a profound appreciation of the social problem, despite the fact that the widespread misery of the early "gay nineties" had elicited a plethora of recommendations in the fields of politics and economics. Not all of them were reprehensible. But being conservative in other matters, he was probably wary of all programs which had been rightly or wrongly labeled radical. Perhaps harassed by a fixed idea he used the occasion to hark back to the school controversy. Religion, according to him, must penetrate all branches of learning and "Leo's conviction and Leo's teaching is that the rules of the Council of Baltimore remain in force. The Catholic school is the school for Catholics."

Earlier that year, when the war with Spain had broken out, Katzer kept perfectly silent while many of his peers were conspicuous in their vehement patriotism.⁴¹⁾ There was something mysterious in their protestations of loyalty. True, they were trying to allay the suspicions which the A. P. A. had recently engendered, but they were also flirting with the black legend common to the Anglo-Saxon and Protestant tradition. In Catholic circles of Europe, at least, Spain enjoyed considerable prestige and the ecclesiastical angles of the war may have further impelled Leo XIII to speak on Americanism. While most churchmen on this side of the sea flatly denied that such a congeries of errors ever existed, the bishops of Milwaukee, headed by their metropolitan, addressed this dissenting letter to the Holy See.⁴²⁾

Most Holy Father:

We received the Apostolic letter of Your Holiness on the errors called by the name of Americanism with all the more joy and gratitude, because the decision of the infallible See appeared to us very opportune.

That we have thus far omitted to manifest to Your Holiness the sentiments of our hearts, is certainly not due to any want of piety toward our Father, nor to negligence in a matter of gravest importance; but we thought that no answer was expected from those who have abhorred these errors from the very beginning of the controversy, and that it was self evident that dutiful sons would listen to and embrace gladly and thankfully the admonitions of a most loving Father.

Since, however, some people seem to abuse our silence and omission, and to interpret them in an evil manner and according to their own desires,

we consider it our duty no longer to delay our response, but to express to Your Holiness our very great and most profound gratitude for the truly Apostolical Letter, in which errors that are not foreign to some people in this country, are so firmly, though gently repressed; the infallible magisterium of the Church and her Supreme Chief have thereby again been strengthened, the traditions of the Church profitably sustained and defined, the danger of innovation happily warded off, and the faithful confirmed in the pure and entire ancestral faith.

Without any hesitation or reservation of mind, and without any restriction whatsoever, we therefore declare unanimously that we accept with filial obedience and with fullest assent the Apostolic Letter on the errors of Americanism, and that we have thus accepted it most religiously from the beginning.

While congratulating Your Holiness with all our hearts upon the fatherly and kind indulgence wherewith you have, while condemning the errors, recalled the erring to the way of right thinking, we cannot, however, help expressing our pain and just indignation over the fact that not a few have been found among our countrymen, and so many especially among the Catholic newspaper editors, who indeed affirmed that they reprobated and rejected the aforesaid errors, but did not hesitate to proclaim again and again, in Jansenistic fashion, that there was hardly any American who had held them and that the Holy See, deceived by false reports, had beaten the air and chased after a shadow, to use a popular expression.

It can escape no loyal Catholic how injurious to the infallible See and how alien to the orthodox faith such conduct is, since those erroneous opinions have most assuredly and evidently been proclaimed among us orally and in writing, though perhaps not always so openly; and no true Catholic can deny that the magisterium of the Church extends not only to the revealed truths, but also to facts connected with dogma, and that it appertains to this teaching office to judge infallibly of the objective sense of any doctrine and the existence of false opinions.

We moreover deplore vehemently the mode of speaking and writing of some, even Catholics, by which they traduce those who have admitted the existence of the errors of Americanism among us and signified to Your Holiness their assent and gratitude for your Apostolic Letter,—as rather un-

friendly to their country and its institutions; although it must be manifest to every sane and truth-loving man that the Apostolic Letter contains not a word of censure for the American Republic, nor for our laws and institutions, nor finally for our peculiar customs and national endowments, but solely for the opinions brought in and uttered by some—by the condemnation of which most assuredly no disgrace nor injury nor brand has been stamped either upon the American Republic and its citizens or upon the Catholics of America.

Against these, who drag a matter that appertains solely to Catholic doctrine and to the Church, into civil affairs, we therefore declare solemnly that we consider the Apostolic Letter on the errors of Americanism opportune, and that we joyfully accept and embrace it; that we reprobate the condemned errors according to the mind of the Holy See, and that we remain attached with no less piety and loving devotion to our fatherland America and the welfare and prosperity of its citizens and the Republic.

This it is which the ordinaries of the province of Milwaukee in the United States of America desired to write to Your Holiness.

Prostrated at the feet of Your Holiness, we humbly beg the Apostolic benediction for ourselves and the faithful people committed to our care, offering thee the wishes of our filial love and obedience. Milwaukee, Pentecost Sunday, 1899

FREDERICK XAV. KATZER,
Archbishop of Milwaukee

JAMES SCHWEBACH,
Bishop of La Crosse

SEBASTIAN G. MESSMER,
Bishop of Green Bay

FREDERICK EIS,
Apostolic Administrator of Marquette

That autumn, when the archbishops met in Baltimore, Katzer was absent but not forgotten. Archbishop Riordan rose to call attention to his letter which he considered of great importance because it raised the charge of heresy. Archbishop Kain proposed that some kind of protest be made against the Milwaukee letter. Then Archbishop Ireland took the floor and moved that all bishops in America be asked 1) whether these errors exist in their dioceses or in other parts of the country, and 2) if so, they should specify where and by whom they are held. Archbishop Corrigan, who was an intimate friend of Katzer, countered that

such action would be disrespectful to the Holy Father. When the vote was taken the group was equally divided. Finally, Cardinal Gibbons voted nay and ended the matter.⁴³⁾

Just when the storm over Americanism was brewing attempts were being made to harmonize religious groups through mutual understandings, but following the Columbian world's fair which featured a Parliament of Religions the Church became more and more opposed to interdenominational meetings. As early as 1895 Katzer made public a letter from Leo XIII to Satolli setting forth the papal attitude. Apparently it delighted the archbishop of Milwaukee.⁴⁴⁾ The letter follows:

Venerable Brother, health and apostolic benediction.

We have learned that in the United States of America conventions are sometimes held in which people assemble promiscuously, Catholics as well as those of other denominations, to treat upon religion as well as upon correct morals. In this we recognize the desire for religious things by which this people is animated more zealously from day to day. But although these promiscuous conventions have unto this day been tolerated with prudent silence, it would nevertheless seem more advisable that the Catholics should hold their conventions separately, and that, lest the utility of these conventions should result simply to their own benefit, they might be called with the understanding that the admittance should be open to all, including those who are outside of the Church.

While this matter was coasting to rest in the new world it was gaining momentum in the old, where Abbé Charbonnel was planning a vast conference for 1900 in Paris. Unfortunately, when he was not endorsed by his superiors he left the Church, married, and sank into oblivion.

As the century came to an end the government's policy toward Indian schools changed to the detriment of the Church and to the satisfaction of the A. P. A. Simultaneously the nation, though long vexed with an Indian problem, assumed another similar burden when it annexed the Philippine Islands. A Catholic population, adjusted to Spanish ways, was turned over to a non-Catholic government of Anglo-Saxon temper which had to supervise education in the islands. And this change was made when the memory of the school controversy was vivid in all circles of society. Although something similar to the Fari-

bault system was adopted, Katzer too brought some influence to bear on the affairs in the Philippines. Doubtless it was slight in comparison to Archbishop Ireland's who was a devoted Republican.

When the Philippine question was approaching settlement, Archbishop Katzer died at the age of 59 in Fond du Lac on July 20, 1903. For two years he had suffered from a liver ailment; in April of 1902 he made his will giving wide powers to Bishop Schwebach, and in March of 1903 he sought relief in St. Agnes Hospital, Fond du Lac. Though he left the hospital only during Holy Week, he was not uninterruptedly confined to the bed. Nor did he forget his administrative duties. In May he signed the papers of incorporation for the archdiocese, not in preparation for death but to put the legal status of the diocese in proper order.⁴⁵⁾ About the same time he published a booklet of 80 pages aiming at standardizing instruction in the archdiocese as well as uniformity of textbooks.⁴⁶⁾ The preliminary work had been done by a committee of clergymen who had the difficulty of coping with exclusively English schools and others. This represented a step forward at a time when local or pastoral authority was paramount in parochial schools.

None the less the archbishops strength waned steadily. He had been a stocky man, but at the time of his death he weighed only 110 pounds. Yet when Archbishop Falconio, the apostolic delegate, visited him three weeks before he died he was still able to go to the dining room. A little over a week before his death Father Kersten gave him Extreme Unction. He died peacefully after exclaiming "Jesus, Mary, Joseph". The archbishop of Milwaukee passed away on the same day on which Leo XIII died and the apostolic delegate was prevented from attending the obsequies because of the memorial services he had to hold for the Holy Father in the East. In St. John's Cathedral, Milwaukee, Bishop Schwebach offered the funeral Mass, Bishop Henessy preached in English, and Father Rainer, a fellow Austrian, said farewell in German. Interment was in the idyllic seminary cemetery, near Milwaukee, where he lies between his parents. The *Northwestern Chronicle* made the editorial comment that Katzer had overcome racial tension and added: "He might sometimes be impulsive; he was always just. He might sometimes be brusque; he was always kind."⁴⁷⁾

Just about the time of his death Father Wen-

ceslaus Kruszka, of the Milwaukee archdiocese took a petition to Rome asking for wider recognition of his fellow Poles.⁴⁸⁾ This problem had been developing during Katzer's time and the Poles openly petitioned his successor, Archbishop Messmer, for a Polish bishop in the archdiocese as a means of pacifying discontent.⁴⁹⁾ Moreover, Messmer's most painful financial problem was inherited from Katzer, namely liquidating the debt on St. Josaphat's church. When Messmer asked the diocese to assume about \$125,000 of the debt—one fourth of the total—he stated that already Katzer had tried to avoid the crash.⁵⁰⁾ The latter died without feeling the avalanche of hostility which engulfed his successor who had to save the credit of the Church and safeguard the savings of the poor, while other racial groups represented paying for splendor which only the Poles enjoyed.

Archbishop Ireland outlived Katzer by fifteen years and had the opportunity of creating a good impression after hostilities had somewhat subsided. He had to live through the humiliation of not becoming a cardinal despite the widely publicized efforts of the Storner and Roosevelt families, but he also had the pleasure of erecting the massive cathedral in St. Paul and of developing his diocese in general. But, judged from the vantage point of today it seems clear that Ireland's method of handling current problems failed to become the *modus vivendi* of the Church in America. His neighbor in Milwaukee was probably partly responsible for this.⁵¹⁾

FR. BENJAMIN BLIED, PH. D.

FOOTNOTES

³⁵⁾ *The World*, New York, Oct. 25, 1896, carried an open letter written by Archbishop Ireland. He declared that although the silver question was pushed into the foreground it was of less importance than other issues. "The platform of the Chicago convention threatens the country with destruction of social order, with lawlessness and anarchy." He worried about the "spirit of socialism", "the war of the proletariat against the property-holder", etc., and was especially annoyed by those who criticized Cleveland's use of troops in the Chicago riots. To him such arguments constituted a rebirth of secession theory by which the use of federal power is made contingent upon state consent.

³⁶⁾ A clipping stating that Katzer endorsed his views is in the archives of the Central Verein. Unfortunately its provenance cannot be determined. However, there is little doubt that Katzer was in agreement with him. The *Catholic Citizen*, Oct. 17, 1896, reported that Zeininger's pamphlet had been translated into six languages and had found its way to Germany and Ireland.

³⁷⁾ Following the president's assassination Katzer sang a pontifical Mass *Pro Pace* in the cathedral. A letter from the chancery office, Sept. 16, 1901, or-

dered all pastors to have similar services in their churches.

³⁸⁾ The editor of the *Catholic Citizen* feared that Ireland was shifting his allegiance from the liberals to the conservatives. Bishop Wigger labeled Ireland an extremist and an alarmist. Bishop Hennessy said curtly that he disagreed with Ireland. Bishop McGovern's view was diametrically opposed to that of Zeininger.

Foreign authorities also influenced American thought. Archbishop Walsh of Dublin, who had written a booklet on the situation in Europe, had some followers. The German-American press quoted statements of Bismarck and of the German Center Party. It required little effort to find such, because bimetallism had been discussed as a domestic policy in the different countries and there also had been international conferences on the subject.

³⁹⁾ The address is printed in full in the Verein's convention report. It is one of the few extant compositions of Katzer.

⁴⁰⁾ See Aaron Abell, "The Reception of Leo XIII's Labor Encyclical in America, 1891-1919", *The Review of Politics*, Oct., 1945, 479, "During these years of racial division, laymen and ecclesiastics, notably the former, were also unwilling to push a social reform along Leonine lines. They were, or so it seemed, subservient to the rich and powerful and indisposed to advance the collective welfare of the laboring poor. Catholic public men repeatedly quoted Mark Hanna's defense of the Catholic Church as 'a great conservative force', as if their Church were predestined to be a conservative and not a progressive influence in American society."

⁴¹⁾ For Catholic aspects of the war with Spain see B. J. Blied, *Four Essays*, 1949, p. 47 ff.

⁴²⁾ *The Review*, July 27, 1899, p. 145.

⁴³⁾ Thomas T. McAvoy, "Americanism, Fact and Fiction", *Catholic Historical Review*, July, 1945, p.p. 147-8.

⁴⁴⁾ *The Review*, April 7, 1898.

⁴⁵⁾ *Northwestern Chronicle*, May 16, 1903.

⁴⁶⁾ *Ibid.*, May 9, 1903; June 27, 1903.

⁴⁷⁾ *Ibid.*, July 25, 1903.

⁴⁸⁾ The original Latin text of this document was published serially in *The Review* starting Oct. 8, 1903, p. 598.

⁴⁹⁾ The resolution which appeared in print, is dated Oct. 10, 1911. The document, signed by 25 priests, repudiated the program of the *Kuryer Polski*.

A letter of Archbishop Messmer to Arthur Preuss, Jan. 23, 1904, relative to the federation of Catholic societies throws light on the question of a Polish bishop:

"I am extremely anxious to have the Polish people join—but their priests are in the way. One of the prominent Wisconsin Polish priests told me to my face 'It is all right for others to federate but we must keep our Polish folks away from the rest'. And how these men clamor for a bishop of their own nationality! ! To you in confidence: the more I think over this question the more I fear the consequences of appointing a Polish bishop anywhere in the United States. He will not be bishop of his diocese but the bishop of the Poles in America; rest assured. Now when the time will come to show my position in the matter publicly it will turn the Polish against me and indirectly against the Federation. True, we can get along without them; but how much better it were to have them with us." Ms. in the archives of the Central Verein, St. Louis.

⁵⁰⁾ Printed circular letter of Archbishop Messmer, April 28, 1911.

⁵¹⁾ Not mentioned above is the legal action taken against the archbishop by Rev. J. H. Hellstern, pastor of Barton, Wis. The latter had some difficulties with his parish and in 1896 Katzer made the statement that the pastor was mentally deranged. The libel suit that followed reached the Wisconsin Supreme Court in 1899. *Wisconsin Reports*, vol. 103, p. 391.

Book Reviews and Notes

Note

THOSE members of the Verein who show no or little understanding for the Bureau's efforts to collect books, newspapers and documents of all kinds pertaining to the history of our people in the United States, should realize their neglect of an obligation, to honor and cultivate the memory of one's ancestors, which is not without religious significance. It is interesting in this regard to know that the Mormon Church calls its own a Genealogical Society and that two members of the Church of Latterday Saints have spent three years in Norway microfilming Norwegian State and ecclesiastical records dating back to 1600 A. D.

Using two microfilm machines, Elder Fridel and his wife made 3,665 rolls of film representing some 5,000,000 pages of records. Working 12 hours a day for the past three years, Elder Fridel photographed an average of 10,000 pages a day, sometimes as many as 16,000. His wife did between 3,000 and 6,000 pages a day.

Possibly the suicidal trend of our civilization may wipe out the results of such efforts to cultivate the knowledge of history. But even should this come to pass, there may be a still later age when men will again dig in the ruins, as we have done to discover what was written on roles of papyrus or hidden on a faded palimpsest.

Reviews

A Catholic Dictionary. By W. E. Addis, Thomas Arnold, T. B. Scannell, D.D.; revised by the Rt. Rev. Msgr. P. E. Hallett. 15 Edition. St. Louis, Mo. B. Herder Book Co.

A VOLUME that has rounded out its fifteenth edition needs no appreciative comment from a reviewer; it speaks for itself. The only purpose a review may have in such a case is to bring the work, the merits of which are obvious, to the attention of interested persons whose notice it somehow has escaped, and to make them acquainted with its scope and contents. The volume covers whatever pertains to Catholic doctrine, discipline and liturgy. Of these topics, to which it wisely limits itself, it gives an adequate and scholarly account, and the present division brings the treatment of these subjects up to date. On the working desk or the book shelf of the writer, the priest and the theologian, it deserves a place that puts it within easy reach for frequent consultation and reference, because matters relating to religion call for positive and accurate information. As a source of quick and trustworthy orientation the moderately sized, clearly-printed, and well-edited tome will give excellent service. The price is very reasonable.

C. BRUEHL

Farrell, Rev. Edward, O.P. *The Theology of Religious Vocation.* Herder, 1951. 228 pages. \$3.50.

The six chapters of this volume are an evaluation of, and commentary upon, the several references in St. Thomas Aquinas' works to religious vocation. From these scattered references, the teaching of St. Thomas, this book aims to evolve into a more coherent unit on religious vocation. The task is not an easy one, and the author considers for 3 pages what is *explicit* in St. Thomas, and then for 20 pages what is *implicit* in St. Thomas.

The book is not intended for the novice master, but for the counselor who wishes to know the principles which are "strictly and exclusively theological in character" (page 2), and hence "an attempt has been made to order, crystallize, and make explicit a body of Thomistic doctrine on religious vocation" (page 3). A bibliography and index are added.

(On page 108, line 5, "congeries" is misspelled).

Christopher Recordings on Sex Instruction. A helpful guide to parents. 4 parts. 33½ rpm—Long playing (12" unbreakable vinylite) \$4; 78 rpm Album of four 10" records, \$6. The Christophers, 18 East 48th Street, New York 17, N. Y.

Present conditions call for particular treatment of the problems of sex instruction, and while parents can and ought to avail themselves of useful aids there still remains the necessity of reliance on three factors to ward off dangers. These factors can be listed as the spiritual and moral attitude of parents, the cultivation of individual conscience, and the correct influence exercised by a well-informed and deeply spiritual confessor. These means will go far to stem the flood of sexualism which vies with other evils in attempting the ruin of our beloved country.

The recordings which the Christophers have prepared are meant to help do "something positive" to solve an important problem. They are a guide for parents, and not to be played by children. In listening to these fine records, parents find helpful suggestions for the right approach, for the correct phrase, and thus combine the reverent and frank explanation of the wonderful role which parents play in Almighty God's plan to reproduce the human race. They could be used by Parent-Teacher's Association or other parents' organization, with a competent authority to lead the discussion after each record. The four parts are: how babies are born, menstruation, problems of growing boys, and the marriage union; each one suited for a particular age group.

JOHN JOLIN, S.J., PH. D., S.T.L.

THE C. V. AND THE CENTRAL BUREAU

Officers of the Catholic Central Verein of America

Episcopal Spiritual Protector, Most Rev. Joseph E. Ritter, Archbishop of St. Louis.

President, Albert J. Sattler, New York, N. Y.

First Vice-President, James H. Zipf, Missouri.

Second Vice-President, Rev. Albert Henkes, Texas.

Third Vice-President, Francis J. Trageser, Pennsylvania.

Fourth Vice-President, Mrs. Rose Rohman, Missouri.

President of the Natl. Cath. Women's Union.

General Secretary, Albert A. Dobie, Hamden, Conn.

Recording Secretary, Joseph J. Porta, Pittsburgh, Pa.

Treasurer, John A. Suellentrop, Colwich, Kans.

Marshal, Mathias Backer, Missouri.

Trustees: Harry Jacobsmeyer, E. A. Winkelmann and Arthur H. Hannebrink, St. Louis, Mo.; Jos. A. Kraus, San Antonio, Texas; William A. Boerger, Minnesota; Edward Kirchen, San Francisco, Calif.; Joseph H. Holzhauer, Wisconsin; T. J. Arnold, Little Rock, Ark.; Charles Kabis, Newark, N. J.

Board of Directors: Dr. Gordon Tierney, Minnesota; Peter Mohr, Kansas; John A. Bell, Wisconsin; Charles Reinhard, Connecticut; Ben Schwegmann, Sr., Texas; Charles P. Kraft, New Jersey; Jos. H. Gervais, New York; C. Jos. Lonsdorf, Pennsylvania.

Hon. Presidents, John Eibeck, Pittsburgh; Wm. H. Siefen, New Haven, Conn.; J. M. Aretz, St. Paul, Minn.

Committee on Social Action

Honorary Chairman, Most Rev. Aloisius J. Muench, Bishop of Fargo, N. D.; Chairman, Joseph Matt, K.S. G., St. Paul, Minn.; Secretary, August Springob, Milwaukee, Wis.; Albert J. Sattler, New York, N. Y., C. V. President; Rt. Rev. Msgr. Anthony T. Strauss, St. Charles, Mo.; Rev. C. F. Moosmann, Munhall, Pa.; Rt. Rev. Msgr. Joseph Vogelweid, Jefferson City, Mo.; F. W. Heckenkamp, Quincy, Ill.; Nicholas Dietz, Ph.D., Omaha, Nebr.; John P. Pfeiffer, San Antonio, Tex.; Richard F. Hemmerlein, Syracuse, N. Y.; Dr. B. N. Lies, Colwich, Kansas; F. P. Kenkel, Director, Central Bureau, St. Louis, Mo.; Rev. Victor Suren, Co-Director, Central Bureau, St. Louis.

Social Justice Review (indexed in *The Cath. Periodical Index* and *The Cath. Bookman*) is published by the Central Bureau.

Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

PITTSBURGH CONVENTION ON TWO FUNDAMENTAL PROBLEMS

Federal Aid to Education

IN view of the fact that the controversy over Federal Aid to Education still rages unabated, the Catholic Central Verein of America reiterates its position, as affirmed in declarations adopted on this subject at its National Conventions of 1949 and 1950: ". . . Parents have the natural right, formally acknowledged by the United States Supreme Court in the Oregon decision of 1925, that children be entrusted to schools of their parents' or guardians' choice, provided such schools meet the educational requirements prescribed by the State and provided that such requirements do not violate Christian conscience."

"Every American child is entitled to the benefits of welfare legislation, which right has been acknowledged by the 1929-decision of the United States Supreme Court in the Louisiana textbook case, and by the 1947-decision of the same Court in the New Jersey school-bus case."

". . . In recent years the debate on school legislation has shifted from State Legislatures to the Congress of the United States, and various organizations, supporting school-aid bills, obviously discriminate in favor of the State school, while utterly disregarding other educational systems and their great contributions to American culture.

". . . The Catholic Central Verein is in principle opposed to Federal aid to education. Aside from other reasons, this addition to functions of the Federal Gov-

ernment would increase the already evident danger of centralization of power.

"The Catholic Central Verein holds that it is the obligation of individual State and of local school authorities to solve their school problems. Federal subsidies, if found to be necessary to meet pressing financial needs existing in some States, should not be made a matter of general policy by including States not in need of aid. Moreover, if such aid is imperative, it should not be of a permanent character, but rather in the nature of an emergency measure and temporary relief.

". . . Catholics are by no means the only opponents of extending the Federal power into the field of education. We deplore the fact that certain enemies of the Catholic Church use the failure to adopt the proposed legislation as a pretense to calumniate the Hierarchy and the Holy Father, and therefore, we hope that the question of Federal aid to education, before its final disposition, may henceforth be discussed objectively and in the spirit of fairness and justice."

Challenge of Communism

Defense is a matter of self-preservation for the West. But it is futile to expect that military and economic superiority alone will bring about peace and tranquillity. This is a time which imperatively calls for enlightened statesmanship, for policies that do not

ll under the head of what is usually called appeasement, but for a program envisioning the entire scope of the problems confronting us; a program based on fairness and justice for all races, peoples and individuals. The era of colonialism is past. Many injustices must be rectified; real solidarity of the family of nations under God must be sought after; the wealth the creator has given to mankind must be used for the benefit of all. There must be, by sound international agreements, access for all to the earth's natural resources; there can no longer be discriminatory distinctions between the privileged and underprivileged, between strong and weak nations; there must be willingness on the part of those nations favored by geographical and historical advantages to help—not in a condescending and paternalistic spirit, but as a matter of justice—nations less favored and, in some instances, held in bondage.

By these and similar means the West must endeavor to meet the Communist challenge and its tempting appeals to so-called backward nations.

But a program such as this presupposes a change of heart and mind on the part of the nations of the West. At the dawn of an important era of world history the old roads of Liberalism, Secularism, etc., which have led the nations to the present crisis, must be abandoned, and society must return to the life-giving fountains of Christian principles and ideals—in private as well as public life, in the inter-relations of classes and in international affairs. The moral and religious forces of the West must be revitalized and mobilized. The glamorous slogans of Communism can be silenced by the fulfillment of the precept: "To restore all things in Christ."

It is true, of course, that the realization of such a program will not be accomplished in a short time. Unfortunately, society and national and international policies will not experience a thorough reform in the foreseeable future. There are nations which not only refuse for themselves to conform to the demands of the natural law and Christian concepts, but also attempt to stamp out whatever of Christianity there exists in their sphere of power. There are, unfortunately, nations that rely on sheer force and superiority of manpower and armaments, and try to impede the efforts of other nations to remain or grow strong in the defense of their legitimate interests.

While, therefore, the ultimate goal must be to restore the shattered international order by peaceful means, it might result disastrously to indulge in idealistic and unrealistic dreams of pacifism. To engender international strife and foster unjust wars, is a crime. To neglect legitimate safeguards for the defense and preservation of a nation, is criminal folly. But it is necessary at the same time not to over-emphasize preparedness at the expense of peaceful endeavors in the interest of the common good, or to give full leeway to militaristic trends for the eradication of which, in other countries, two terrible wars have been waged in this twentieth century.

An Extraordinary Effort

WELL aware how great is the number of young men called for military service and the conditions which they will be obliged to face, particularly after they have reached some foreign country, the Catholic State League of Texas has decided to assist the efforts of the Central Bureau to distribute brochures and rosaries to the men in uniform through their chaplains. Accustomed to promote its undertakings in a liberal manner, the organization is now appealing to the pastors of parishes in which it is represented for a collection to be devoted to the purpose discussed.

Several of the bishops of the State have approved of the plan, none more warm-heartedly than the Bishop of Corpus Christi, Most Rev. M. S. Garriga, who wrote the State League's Secretary, "I want you to know that I am heartily in accord with the Catholic State League of Texas in taking up a collection in this Diocese in the churches wherever there are branches of the Catholic Life Insurance Union, as listed in the letter. Please inform the pastors of these churches that I gladly give my consent and my blessings. I enclose my little contribution for this very worthy cause."

The pastors are being approached by the President of the Catholic State League of Texas, Mr. Jos. H. Steinle. His letter states, among other things: "At a recent meeting of the organization one of the pastors offered the suggestion that perhaps pastors who see their young men, and women too, going into the service would want to assist in the work. It was suggested that perhaps a second collection be taken up at the church door to assist in this worthy project."

These words fell on good soil and the present campaign resulted. Mr. Joseph A. Kraus is Chairman of the Chaplain's Aid Fund Committee. Mrs. J. W. Fisher of Munster, Texas, is the Treasurer.

At its recent Convention held in Sheboygan, the Catholic League of Wisconsin donated \$100 to the Central Bureau's Chaplains' Aid Fund. This is a commendable action, in view of the demands made on the Central Bureau to supply members of the armed forces with our pamphlets, rosaries, etc.

In addition to wholeheartedly endorsing the Declaration of Principles adopted by the Verein's Convention at Pittsburgh, the Catholic Union of Kansas wrote a number of trenchant resolutions on subjects of vital concern. We shall publish them in a forthcoming issue of SJR. For the present we make our own the statement by the Fortieth Convention of our Kansas Branch: "We enjoin our members to study these Declarations and exert every possible effort and influence to bring the recommendations embodied therein to fruition."

A Desperate Situation

ALTHOUGH our National Convention, conducted at Pittsburgh, decided the CV should continue to aid the exiles that have been driven across the border of Western Germany, so far there have been extremely few gifts received intended for this purpose. It is, of course, difficult for the average American to grasp the extent of the tragedy this mass expulsion of people represents; but the facts are appalling and may yet be the cause of frustrating all efforts to establish order on the continent of Europe. The Bureau's representative, Father Victor Suren, gained the impression, in the course of a visit with Most Reverend Archbishop Muench, Papal Nuncio in Germany, that this problem of mass destitution and misery was uppermost in the mind of this well-informed prelate. Similarly, a communication addressed to the press by the American Friends Service Committee, expresses the opinion that "despite the economic improvement of the past two years we are faced today with a situation of deterioration of morale among the people of Germany." The reasons for this tragic turn of events are recorded in the following statement:

"The problems of the least privileged of the population in Germany—the homeless refugees and the many thousands of Germans still living in bunkers and overcrowded substandard dwellings—these are the very problems that are aggravated and at the same time pushed aside by the requirements and demands of growing armies from the West."

Numerous letters, addressed to the Bureau by responsible men and women engaged in social charity, declare the facts to be as they are here described. Hence, we urge our people not to forget those homeless exiles who are among the most unfortunate victims of the sins of the twentieth century.

Honored in His Native City

TOWARD the end of Archbishop Muench's visit in the United States, on October 21, members of the hierarchy from a number of dioceses, members of the clergy and laity—850 in all—gathered in Hotel Pfister, Milwaukee. The occasion was a testimonial dinner tendered His Excellency as Papal Nuncio in Germany and as a native son of Milwaukee.

Short addresses were delivered by Most Rev. Moses Kiley, Archbishop of Milwaukee, who served as host to the gathering, and by Most Rev. Albert Meyer, Bishop of Superior, and Mr. William C. Bruce of Milwaukee, who spoke in behalf of the clergy and the laity, respectively.

In responding to the honor accorded him, Archbishop Muench discoursed on the history of the office of Papal Nuncio in Germany and described the work of reconstruction already accomplished in that country. He drew particular attention to the plight of the Refugees—millions of them—and spoke of how the Holy Father had sent immense quantities of foodstuffs, clothing and medicines to alleviate their sufferings. His Excellency also praised the efficient work of the Caritas

organizations in Germany, and observed that the Lutheran charity work was also very well organized. In this regard the Archbishop stated: "One notes very little of the polemics which one unfortunately observes in this country between the Protestant and Catholic churches. The great gulf of doctrinal differences still remains, but there is a spirit of friendly cooperation in the field of welfare work that augurs well for the future." The rebuilding of churches and schools, and the educational and training programs for youth were described by the Archbishop as heartening signs on the horizon in Germany.

The Papal Nuncio was presented with a burse of \$5,000 for relief work in Germany. He left by plane on October 25. While in the United States for a period of about a month, the Archbishop also paid a visit to the second Diocesan Synod in his Diocese of Fargo, North Dakota, and on October 22, Marquette University, of Milwaukee, conferred on him the honorary degree of Doctor of Laws.

A Noteworthy Contribution

OVER the years, the Central Bureau has received many gratifying testimonials of confidence from the New York Branch of the NCWU. Particularly the Manhattan group has cooperated wholeheartedly with our endeavors. However, telling proof of their interest and loyalty has now come to us from the New York Branch in the shape of a check for \$1,115.00, intended for the Bureau's Assistance Fund.

The money was raised by a committee, captained by Mrs. Mary Filser Lohr, who has so frequently championed the cause of the Central Bureau.

Important Publication on Feminism

AT long last there has now come from the press the brochure by Rev. Dr. Charles Bruehl on the "Status of Woman." In the eighteenth and nineteenth century, politicians and industrialists combined with the philosophers to undertake what they called the emancipation of women from man. The movement developed under their auspices was one of the most important manifestations of individualism as preached by the philosophers in the age of enlightenment and rationalism, and the end is not yet. While Bishop Ketteler denounced as an abuse the work of married women in factories, our Bureau of Labor Statistics seems to gloat over the increase of employment of women even in heavy industries.

The changed status of women in society is exercising a revolutionary influence. What should our attitude towards so-called emancipation of women be? The Blessed Pius X opposed the franchise for women, for good reasons, but we must make terms with this problem, and thus in many respects the new status of woman in society demands careful consideration and discussion. Dr. Bruehl's brochure is well adapted to the role of a guide through a thorny subject.

Our Christmas Appeal

EARLY in December the Bureau will appeal to societies, members and friends of the CCVA and NCWU, asking to be remembered with a Christmas gift. This action by the Bureau was authorized as necessary by the Pittsburgh Convention.

In view of the notable services the Central Verein and the Bureau render various good causes year in year out, particularly as promoters of Catholic social action, it is to be hoped that most of these appealed to will help the Bureau to continue its service. The rise in operations costs in recent years, occasioned by the inflationary conditions prevailing in our country, make this annual appeal necessary. Our aim is simply to avoid operation at a loss during each successive year. To attain this end, the annual Christmas appeal serves an indispensable part.

Convention Preparations

THE preliminary plans are already underway in preparation for the National Conventions of the CCVA and NCWU, to be held in St. Louis, from Saturday, August 16, to Wednesday, August 20, 1952. The Convention headquarters will be the Hotel Sheraton, the same hotel used by the organizations at the last national Convention held in St. Louis in 1942. Most Rev. Joseph E. Ritter, Archbishop of St. Louis and spiritual protector of the CCVA, has consented to be the celebrant at the Pontifical Highmass to be held in the St. Louis Cathedral on Sunday, August 17, officially inaugurating the Convention.

A meeting of the Convention Committee was held in Immaculate Conception Parish, Maplewood, Mo.—the parish of Fr. Victor Suren—on Wednesday evening, November 28. Mr. Cyril Furrer, of St. Louis, is Chairman of the Arrangements Committee for the National Convention.

A Pertinent Resolution

TOGETHER with the endorsement of the Declaration of Principles by the National Convention of the CV at Pittsburgh, the Minnesota Branch, at its recent Annual Convention, adopted a number of resolutions on pertinent questions of the day. The subjects discussed are: Put Christ Back Into Christmas; Catholic Rural Life; Observance of the Lord's Day; Radio and Television Programs; The Family Retreat; Catholic Family Life and Discussion at Meetings of Current Topics.

It is to be hoped that this latter resolution may fall on good soil; discussion of the major and minor problems of today is not merely desirable, it is an obligation incumbent on every serious-minded Christian citizen. In fact, one of the chief purposes of our monthly and of our Free Leaflets is to stimulate thought and to grant our people the information and knowledge they need to understand the crisis of our times.

State Conventions

Wisconsin

SPECIAL importance attached to this year's meeting of the Catholic League of Wisconsin, inasmuch as it marked a break with a long standing precedent according to which the League held conventions biennially. Henceforth this State Branch of the CV will convene every year, preferably in an out-State center. This move is intended to stir up renewed interest in the entire organization and particularly among those affiliates outside Milwaukee, where in recent years most conventions have been held.

The necessity of meeting annually was dictated largely by the dissolution of the several strong district leagues which once flourished in Wisconsin. Because the Verein program was kept alive through the regular and frequent meetings of these district leagues, a State convention every other year sufficed. Having realized, however, the present inadequacy of the biennial convention, the delegates as far back as last year's convention determined to adopt a program of annual meetings. This action was corroborated by the delegates this year, with the results that henceforth Wisconsin, like all other State Branches of the CV, will convene annually.

Some sixty delegates met in Sheboygan, October 19 and 20, as guests of St. Peter Claver Parish. The Pastor of St. Peter's, Rev. R. M. Hoeller, not only proved himself most generous as a host, but added much to the spirit of the Convention with his enthusiasm and energy. The delegates to the last Verein Convention in Pittsburgh will remember Father Hoeller for his contributions to the business sessions of that Convention. This good priest is alien to anything that savors of mediocrity.

While preliminary meetings of the Board of Directors and the Resolutions Committee were held on Friday night, the Convention opened officially with the Solemn Pontifical Mass, celebrated by His Excellency, the Most Reverend Moses E. Kiley, Ordinary of the Archdiocese of Milwaukee. This gracious gesture of pontificating, accorded without solicitation, was implemented by the Archbishop with a brief but most sincere address of commendation of the Wisconsin League at the conclusion of the Mass.

Despite the fact that the Convention activities were restricted to a single day, much good was accomplished. This is due in the main to the fact that capital use was made of every opportunity provided by the program. Thus the sermon at the Pontifical Mass, delivered by Reverend A. W. Klink of Milwaukee, was a texture of wholesome thoughts of strict propriety, ably expressed, which could not have failed to bring home to the delegates the serious nature of the business which brought them to Sheboygan. Father Klink's concluding remarks, which were a polite but resounding indictment of modern levity in the face of the prevailing crisis, were impressive.

A brief interval after the Mass permitted the delegates to reassemble in the Knights of Columbus Building, where a joint meeting of the men's and women's Branches heard Reverend Victor T. Suren of the Cen-

tral Bureau speak on the history and objectives of the Verein and the Catholic Women's Union. The interest of the delegates was attested by the undivided attention accorded the speaker during his half-hour lecture.

What has long since become a hall-mark of the conventions of the Central Verein and its State Branches, viz., enlightened discussion of modern questions, was happily in evidence at the Sheboygan meeting. The Resolutions Committee functioned well under the chairmanship of the League's Spiritual Director, Rt. Rev. Msgr. John J. Grasser. The resolutions of the Verein's Pittsburgh Convention were explained and adopted. In addition, a resolution submitted by Mr. Max Leutermann on excessive taxation was adopted after a lively discussion.

The State League of Wisconsin holds a record of proud achievement in the annals of the Central Verein. If in recent years this State Branch has suffered a loss in membership and a decline in its spirit, it is hoped that much, if not all, of the lost ground will be reclaimed. There were very definite signs at the Sheboygan Convention to give a solid basis to such a hope.

Kansas

IT has ever been one of the praiseworthy features of the CV program of Catholic Social Action that it allows a necessary freedom of choice to State and local organizations to adapt their efforts to conditions proper to their environment. Thus, for the past several years the Catholic Union of Kansas has espoused as one of its major projects assistance to needy parishes designated by the Most Reverend Bishop. Last year the object of the Union's charity was the new Parish of St. Mark at Marion, to which the sum of \$2,015.00 was contributed. For the ensuing year, the flood-stricken parish of St. Patrick in Florence has been nominated by Bishop Mark K. Carroll for special consideration in the Catholic Union's program of social charity.

As a result of this activity alone, the CV State Branch of Kansas has won the high respect of the Bishop of Wichita, the priests and the laity. Perhaps herein lies the chief reason for the large attendance of 250 delegates at the recent one-day convention of the CU, held at St. Mark's on Nov. 4. Among these delegates were representatives of three parishes not as yet affiliated, but whose affiliation is expected in the course of the year. The Pastor of one of these parishes, Father Paul Meier of new St. Mark's, Marion, was celebrant of the Solemn Mass and preached the festive sermon, an eloquent, well prepared and thought-provoking analysis of the supernatural basis of Catholic Action.

The Most Reverend Ordinary of Wichita, Bishop Mark K. Carroll, who has attended every convention of the Catholic Union since his coming to Kansas, presided at the Solemn Mass and addressed the delegates immediately thereafter. His words of sincere commendation offered much encouragement to the delegates.

Following a plan introduced successfully last year, the delegates assembled after the Solemn Mass in six panel sessions to consider the various activities and organizational problems of the Union. Reports of these sessions were submitted at the night business meeting.

At the mass meeting in the afternoon Mrs. Rohman and Father Suren were the guest speakers. Mrs. Rohman explained the program of the National Catholic Women's Union, of which she is President. Father Suren's remarks were inspired by the Convention's motto: "To restore all things in Christ." He spoke on the virtues necessary for those engaged in Catholic Action, laying special emphasis on personal sacrifice.

In the closing business session it was reported that the sum of \$570.00 was contributed to the Chaplain's Aid Fund of the Central Bureau. While this meeting was in session, a Youth Rally was held, with Father Justin Betzen serving as moderator.

New officers elected by the Convention are as follows: B. N. Lies, M.D., President; Peter Mohr, Vice-President; J. F. Suellentrop, Secretary and Ed Blick, Treasurer.

New Jersey

REPEATEDLY in the fifty-seven years of its existence has the Catholic Central Society of New Jersey met in St. Boniface Parish at Patterson. Its Pastor, Rev. Francis A. English, is, as it were, a veteran of the cause, since he has welcomed a number of conventions of this organization to his parish.

Generally speaking, the long established routine of our convention programs was observed. The number of delegates attending was astonishingly large, with one hundred-sixty men and women attending the High Mass celebrated by Most Rev. Thomas A. Boland, Bishop of Patterson. The Bishop bestowed upon the delegates of both organizations the apostolic blessing. The sermon was delivered by Father James Doherty, Chaplain of St. Joseph Hospital, who discussed and commended the consistent efforts of our organizations to promote Catholic Action as against the radical tendencies of the day.

Members of the organization attended a dinner and it was on this occasion Bishop Boland addressed them. He spoke on the need of resuscitating the natural law and re-emphasizing the eternal and immutable nature of the ten commandments. "The basic relationship between God and man," Bishop Boland stated, "must be restored. It is founded in the motto of the Central Society, to restore all things in Christ."

At one of the business meetings Mr. Albert J. Sattler, President of the CV, addressed the delegates.

Together with the President, Mr. Harry J. Donahue, of Passaic, most of the other incumbents of various offices were re-elected. The Rev. Wm. C. Heimbuch of St. Michael's Parish, Elizabeth, was appointed the organization's Spiritual Director by Most. Rev. Archbishop Thomas J. Walsh of Newark.

In addition, the delegates adopted a number of resolutions while, on the other hand, they rejected certain other measures submitted to them. We submit herewith their titles: 1. Admitting Spain to the United States; 2. The Swiss plan of compulsory military service; 3. Religious training in education; 4. The Hoover recommendations for economy, rollback of wages and prices, placing the dollar on the gold standard; 5. Discontinuing foreign economic relief and

non-defense Government programs; 6. Lower tolls to the Port of Authority; 7. A bingo referendum.

The convention members approved resolutions against: 1. Reducing punishment for mercy killing; 2. Dissemination of sex information; 3. Farm doles, price fixing and deficit financing; 4. Against State pensions for employes with more than 20 years of service.

District Meetings

St. Louis

DESPITE unfavorable weather—the evening of the 13-inch snowfall in St. Louis—the local District League conducted a well-attended meeting in Holy Trinity Parish, St. Louis, on November 5, as guests of Branch 156, Catholic Knights of America. The Pastor, Fr. Theon Schoen, and the President of the Catholic Knights, Mr. Louis Stumpf, extended a warm welcome.

A number of reports on parish activities were submitted. Mr. Cyril Furrer announced that the first meeting in preparation for the National Convention of the Central Verein and NCWU, to be held in St. Louis next year, would be conducted on November 28. Mr. Fred Grumich, Jr., President of the CU of Missouri, spoke of plans for a meeting of legislative committees of the CU and NCWU of Missouri to be called at Jefferson City in the near future, to consider legislative matters.

Rev. A. A. Wempe, spiritual director, read the communication of Archbishop Muench addressed to the Pittsburgh Convention, in which he discusses the denial of immutable principles and standards by jurists and others. Fr. Wempe pointed out the falsity of this doctrine, and showed the evil effects that flows therefrom. A visiting priest, Rt. Rev. William Fischer, of Frankenstein, Mo., gave an instructive discourse on the growing tendency to deify the State and the evil effects flowing therefrom. The penny collection of \$3.20 was donated to the Chaplains Aid fund of the Central Bureau.

Northwestern District, Arkansas

The Fall quarterly meeting of this District of the CU and NCWU of Arkansas was held in Sacred Heart Parish, Charleston, on October 21. Fr. Alphonse Muller was celebrant of the opening Highmass in the morning. Mr. John Adams, district President, was chairman of the joint meeting of men and women held in the afternoon. Rt. Rev. Edward Burgert, O.S.B., spoke eloquently on the resolution, "The Christian Family Apostolate", adopted by the Pittsburgh Convention of the CV. Miss Ruth Baumgartner of Scranton discussed the subject of Modesty of Attire for women, and a student of St. John's Seminary described the Home Study Service provided by that institution. Mr. Adams reported on the activities of the Confraternity of Christian Doctrine. In addition to Rt. Rev. Abbot Burgert, a number of Benedictine Fathers, among them Fr. Michael Lensing and Fr. James Foley, attended.

Not Sufficiently Recognized

FOR the National Convention of the Catholic Kolping Society, conducted at Rochester late in the summer, the local organization published an attractive souvenir program. Unfortunately, comparatively few American Catholics realize how timely is the program inaugurated one hundred years ago by Father Kolping. It is the Holy Father, Pius XII who has stated:

"The work of the Kolping Society in the spirit of its founder today is so necessary and appropriate that one might think Adolph Kolping had intended it precisely for our days. For that which the great Father of the Workingman chiefly had in mind was the preservation of the Christian family, resting on the foundations of the natural law and living on the supernatural powers of the Catholic Faith."

Moreover, Kolping planned and inaugurated his work years before the YMCA came into existence. In fact, there were Kolping Societies organized here in the United States before the Civil War.

The Pontifical High Mass for the occasion was celebrated by Most Rev. James E. Kearney, Bishop of Rochester. This was on Sunday; on the following day, Rev. Dr. Bernhard Ridder, of Cologne, the Supreme President of the Kolping Society read a Solemn Requiem Mass for the deceased presidents and members of the Rochester Branch which, on this occasion, observed its Silver Jubilee.

Where Extreme Destitution Reigns

THE letters of not a few missionaries received by the Bureau tell of extreme poverty and suffering. But rarely has there come to us an account of destitution such as the one submitted by a Jesuit Father, who labors among the lowliest of people in Northern Malabar, India.

Having assured us that he had been obliged to struggle continually with dire poverty, in order to accomplish the good that has been achieved, the writer states: "I am still struggling desperately with the same difficulties. This year our Lord has been pleased to keep Kumhimangalam constantly under the fire of tribulation. There was an epidemic in January; there was a wave of sickness in June with the coming of the rainy season. In addition a famine prevailed, due to the scarcity of food in all parts of India, which affected most bitterly our poor untouchables. Every day there is a string of misery which baffles description. I did my best to help, I gave all I had, medicines, money, food, and now I find myself completely exhausted. I discover that circumstances have led me to contract some debts which must be paid as soon as possible, but I have not a cent to rely upon, except the usual amount received from the Bishop, which is entirely earmarked for the most essential expenses in the coming months. The catechists must be paid and however economically we may live, we cannot live on pure air."

To this account of trials and woe, the Missionary

adds: "Today, when the hope that the weekly mail would bring me at least four or five dollars from some good soul in America failed, I went brokenhearted to pour out my heart to Jesus in the tabernacle. I rose up consoled and hoping against hope, and then came across your address. Perhaps you will be the instrument our Lord has chosen to help a poor Missionary in distress."

Let us add that the Bishop of Calicut recommends this Missionary in the following statement: "We heartily give our blessing to those who will help Father A. Del Zotto, S.J., carry on his difficult missionary work among the poor Puleyas."

Distinguished Life Members

IN every way the Pittsburgh Convention has established the reputation of having promoted the welfare of the Central Verein in quite an extraordinary manner. The spirit of generosity displayed by the Committee on Arrangements, in charge of the preparations for this year's Convention of the CV at Pittsburgh, prevailed until the very day on which it met for the last time. On this occasion it was possible to appropriate part of a cash balance remaining in the convention fund to provide life membership in the CV for Most Rev. John Dearden, Bishop of Pittsburgh, and the Rev. Fr. Francis C. Streiff, both of whom had contributed so largely to the results of the occasion. Father Streiff, let us add, functioned as the Spiritual Adviser to the group during the months of its existence, while the Bishop of Pittsburgh by his repeated participation in leading events of the Convention, such as the High Mass and the banquet, helped to promote the success of the program.

The final meeting of the Convention Committee was more than surprised to discover that there was a surplus remaining after all financial obligations had been liquidated. Part of the sum was allotted to the two local county federations, that of the men and of the women. By one of the leading members, an officer, the hope was expressed that "this allotment may eventually find its way into the Sustenance Fund for the Central Bureau in the course of the coming year."

Bishops Called by Death

WITHIN the space of a few days several members of the American Hierarchy were called by death in November. Two of them, the Bishop of Peoria, Illinois, Joseph H. Schlarman, and the Bishop of Bismarck, N. D., Vincent J. Ryan, were known at least to some of our members. Archbishop Schlarman, upon whom Rome only recently bestowed the title of Archbishop, knew the Central Verein for a long time, having been born in an environment where our organization meant much at one time. In fact, as the Secretary to Bishop Janssen, of Belleville, he accompanied the prelate to the CV Conventions from the time of his return from Innsbruck and Rome, where

he had made his studies. Although he was not always offered an opportunity to work hand in hand with our organization, Archbishop Schlarman retained interest in the Verein but particularly the Central Bureau to whose funds he frequently contributed. He was, moreover, an interested reader of *Social Justice Review*, as he let the Editor know on several occasions.

Archbishop Schlarman led a self-sacrificing strenuous life. His years as Chancellor and Rector of the Cathedral of Belleville were filled with much suffering. He surmounted his trials, but the furrows of his countenance revealed what he had been through.

With Archbishop Schlarman there has passed away not alone a capable Bishop but also as excellent writer who devoted his private leisure to the compilation of books. Both his private chapel and his study revealed Archbishop Schlarman also as a lover of Christian art.

As a country pastor in North Dakota, the late Bishop Ryan discovered what needs existed in rural areas for religious education, grammer and high schools, and last but not least, certain charitable endeavors. He went to work wholeheartedly to supply these needs as far as lay within his power. Hence, he espoused the cause of the Catholic Rural Life Conference wholeheartedly, and promoted its purposes. Finally, he was called to the See of Bismarck, N. D., to succeed the late Vincent Wehrle, O.S.B., the first Bishop of Bismarck. Here Bishop Ryan labored unostentatiously until the end.

Regarding SJR

AS things are, it is not possible to obtain agents to sell subscriptions for *Social Justice Review*. We must depend upon volunteers to promote the circulation of our magazine. Unfortunately, there are but few members who will undertake such work. One of the few, Mr. Mathias H. Weiden, saw to it that *Social Justice Review* was sold in Pittsburgh and displayed at the Convention of the Kolping Society, conducted at Rochester, New York, and at the Convention of the New York Branch of the CV, held at Troy.

An attorney, a reader of our magazine for some years, has now written us: "In my opinion, the *Social Justice Review* is still the most significant Catholic publication that comes to my desk. I usually read it from cover to cover and always feel that I am a better informed Catholic for the reading, with a wider horizon of a great variety of problems—social, economic, and religious."

A reader of SJR for over twenty-five years has written us that he was obliged to discontinue his subscription, because his wife was in the hospital for over eight weeks, due to a fall. "It will be a long time before she will be able to walk again properly," he writes us. "I too, am no longer what I was and hence I must discontinue the fine magazine."

It is thus our old and faithful members part from us; it is a sad farewell and not merely a cold order to discontinue their subscriptions. It demonstrates how deeply attached men of this kind are to the cause of the CV.

Relief for Exiles

ENCOURAGED by the favorable results obtained by the German Day, held in Rochester, New York, in recent years, the same group of people organized again this year, with the intention of raising funds for the relief of the needy exiles and other homeless persons in Germany. The Kolping Society of the city cooperated in this effort and therefore shared in the results. Again, as last year and two years ago, the CV Relief Program was not forgotten; Mr. Wm. Wittmann, one of our most interested members in Rochester, was chosen to remit three hundred dollars to the Bureau for the purpose referred to.

Early in the fall the Bureau sent four parcels of clothing for priests to the Vatican Mission at Bonn. Most Reverend Archbishop Muench, acknowledging their receipt, states:

"Coming at this time (in November) the articles contained in the consignment will be especially welcomed for Christmas by poor priests in the Diaspora. We shall arrange for their distribution through the St. Bonifatius Verein of Paderborn. From all my heart I thank you for your warm interest in the needs of distressed priests."

In Behalf of Missions

A MISSIONARY in the British Cameroons, West Africa, had suffered the loss of a ciborium. We responded to his appeal for such a sacred vessel, receipt of which was acknowledged in the following manner:

"I wish to thank you most sincerely for your kindness in sending me the ciborium. It has just arrived in perfect order and condition. It came here really as a godsend as we have only one aluminum one since the other one was burned in the fire. The one you have sent is very beautiful and as I use it to distribute Holy Communion it will be a gentle reminder to remember your kindness during Holy Mass."

Let us add, it was the generosity of one of our members who made his gift possible.

From what is the "Central House" of a certain missionary society in the Philippines there has come to the Bureau the assurance of appreciation for the parcels of magazines and books received from us. The writer says: "I want to send you a few words to thank you for your so faithful interest. I know it must be quite some trouble to keep up so regularly the mailing of this printed matter, and assure you I greatly appreciate your kindness."

We are informed furthermore that the organization contemplates to open a novitiate for Filipino boys who would wish to join the Society. Hence, the writer tells us, "your help in improving our library will therefore be still more welcome."

"Your second letter," a missionary, member of the Society of Don Bosco, writes from Bombay province, "brought the information that you were sending me many pieces of children's clothing and thirty dollars worth of bandages, pads, etc. You will be surprised to know that both, your letter and your parcel, arrived at the same time. I am filled with gratitude for the wonderful work you are doing, and I wish to thank you for the special interest you are taking in our mission."

The following characteristic communication comes to us from the Catholic Book Crusade at Patna in India: "So delighted to get the two lovely missals. The Fathers pounced on them at once. If more missals and church books are available, do please send them."

To this message is added the usual reminder: "We are hard up for remailed magazines. I would be so grateful if a short appeal for same could be inserted in your German papers."

Miscellany

FROM a priest laboring in the Diaspora of Texas came this acknowledgement: "Many thanks for the fine bundle of pamphlets . . . We make good use of them here. Please remember our needs."

In his message to the CV Convention at St. Paul, President Gordon T. Tierney, requested the continuation of relief activities. The clothing collection will be conducted. A substantial donation was voted by the Convention for Most Reverend Archbishop Muench, the Apostolic Nuncio in Germany.

When Mr. Louis Budenz addressed the 50th Annual Convention of the CV of Minnesota, he was no stranger to the organization. As long as thirty-five years ago he was one of the speakers at the meeting conducted at Sleepy Eye in Minnesota. It is hardly necessary to state that the meeting at St. Paul was well attended.

Towards the end of his address, on Communism, Mr. Budenz advised observation of the following rules:

1. "Study the Communist conspiracy from a critical point of view";
2. "Let our senators and representatives know how we feel about Communism";
3. Institute a campaign "of prayer and penance".

Founded at a time when liberalistic doctrines predominated, organizations such as Catholic Aid Association of Minnesota, have proven the efficacy of self-help and mutual aid. It was for its 68th Convention delegates met at St. Paul, towards the end of September,

A letter, addressed to us by Mr. William S. Houck of Cleveland, Ohio, raised the question in our mind, why do not more members of the CV and the NCWU cooperate with the Bureau as he does? Having thanked us for a consignment of the leaflet, "The Shame of Immodest and Indecent Raiment", the writer continues:

"The pamphlets have been placed in several high schools conducted by the Sisters of Notre Dame of Cleveland, of which Order my daughter is a member. The Sisters did not know of the existence of the splendid pamphlet until I brought it to their attention. I learned about it by reading your splendid monthly, *Social Justice*, which I read with profit every month."

In addition, Mr. Houck asks us for another lot of two hundred of these pamphlets, which he agrees to place "where they will do much good amongst youngsters of high school age."

Several hundred delegates from credit unions in the State attended the Twenty-third annual Convention of the Missouri Credit Union League, conducted in Hotel Sheraton, St. Louis, on November 3-4. Separate meetings were held for representatives of industrial, parish, and labor union and fraternal credit unions on the first afternoon of the Convention, Nov. 3.

About forty members of credit unions and a number of interested visitors attended the meeting of the Parish Credit Union Section. Mr. Philip Kleba, Manager and Treasurer of the St. Francis de Sales Parish Credit Union, served as chairman. Considerable interest was aroused in certain problems peculiar to parish credit unions by the chairman and three other representatives of successful parish organizations. A delegate representing Little Flower Parish, Kansas City, Mo., described a method introduced in this Credit Union to induce saving among school-children attending the parish school.

Contributions to the CV Library

General Library

M R. OTTO SCHULTZ, Illinois: Journal of Illinois State Historical Society, Springfield, Ill., 1951.—HON. FRANK M. KARSTEN, Washington: Military Situation in the Far East. Hearings before the Committee on Armed Services and the Committee on Foreign Relations, United States Senate. 2 volumes. Investigation of Organized Crime in Interstate Commerce. 8 volumes. Washington, 1951.—UNITED STATES STEEL CORPORATION, N. Y.: Steel Serves the Nation, 1950-51. The Fifty-Year Story of United States Steel, N. Y., 1951.

Library of German Americana

M R. W M. WITTMANN, New York. Silver Jubilee Catholic Kolping Society, Holy Year National Convention, Rochester, N. Y., 1951.—M R. JOHN A. SUELLENTROP, Kansas: Golden Jubilee Album; Sacred Heart Church, Colwich, Kansas, 1951.

Gifts in Kind

were received from the following men and organizations of men up to and including November 16, 1951.

WEARING APPAREL: Very Rev. L. P. Henkel, Ill., (clothing, coats, shoes, gloves); C. Knights

of St. George, Indianapolis, Ind., (12 ctns. clothing, coats, shoes).

BOOKS: Estate Rt. Rev. J. B. Vornholt, Kan., (34 books, 8 pamphlets, 1 Missale, 11 prayerbooks); Rev. Henry J. Tennessen, Minn., (14 books, 2 prayerbooks, 25 pamphlets).

MAGAZINES & NEWSPAPERS: G. N. Massung, Pa., (magazines).

MISCELLANEOUS: S. Stuve, Mo., (miscellaneous articles); G. N. Massung, Pa., (prayer leaflets); R. C. Knights of St. George, Indianapolis, Ind., (religious articles); Dr. A. J. Motzel, Mo., (proprietary medicine).

Acknowledgment of Monies and Gifts Received

Make Checks and Money Orders Payable to Central Bureau of the C.V.

Address, Central Bureau, 3835 Westminster Place, St. Louis 8, Missouri

Donations to the Central Bureau

Previously reported: \$3,999.62; J. L. Steinbugler, N. Y., \$10; N. N., Minn., \$1; NCWU of New York, \$1,115; Catholic Union of Kansas, \$67.69; Sundry minor items, 80 cents; Miss A. Selinger, Mo., \$2.50; Total to and including November 19, 1951, \$5,196.61.

Chaplain's Aid Fund

Previously reported: \$103.45; Catholic League of Wisconsin, \$100; St. Francis de Sales Benev. Society, St. Louis, \$3.80; CWU of New York, Inc., N. Y. \$25; St. Louis & St. Louis Cty. District League, \$3.20; Total to and including November 19, 1951, \$235.45.

Expansion Fund

Previously reported: \$400.00; Pittsburgh Convention Committee, for Life Memberships of Most Rev. John F. Dearden, D.D., Pittsburgh, Pa., \$100; Rev. Fr. C. Streiff, P.P., Pittsburgh, Pa., \$100; Total to and including November 19, 1951, \$600.00.

St. Elizabeth Settlement

Previously reported: \$5,669.36; A Friend, Mo., \$25; Friends, Mo., \$25; Greater St. Louis Community Chest, \$1,400; From children attending, \$1,323.18; Total to and including November 19, 1951, \$8,442.54.

European Relief

Previously reported: \$1,279.90; Deutscher Tag, Rochester, N. Y., \$300; Miss M. Buggle, Mo., \$30; Mrs. Noxon Toomey, Ill., \$5; Dr. B. N. Lies, Kans., \$10; R. Prange, Mo., \$3; Miss A. Selinger, Mo., \$35; Rev. A. A. Wempe, Mo., \$76; Total to and including November 19, 1951, \$1,738.90.

Catholic Missions

Previously reported: \$5,056.95; St. Francis Convent, Springfield, Ill., \$50; Wm. J. Sullivan, Ill., \$20; Mrs. James Costello, Ill., \$5; Wendelin Feist, Canada, \$20; Mrs. Alice Greven, Ind., \$8; CWU of New York, Inc., N. Y., \$15; N. N., Minn., \$100; Mrs. A. M. McGarry, Mo., \$5; A. M. Ladenburger, Mo., \$5; Mrs. Math. Lies, Kansas, \$25; Mrs. C. B. Tupper, N. Y., \$13; Miss A. Selinger, Mo., \$1.44; Interest Income, \$24.68; "Friends-Mo.", \$25; Miss M. Buggle, Mo., \$50; Dr. B. N. Lies, Kansas, \$15; F. P. Kenkel, Mo., \$5; Monastery of St. Clare, Omaha, Nebr., \$75; Stephen Stuve, Mo., \$1; Dr. F. A. Kaicher, N. Y., \$75; Rev. A. A. Wempe, Mo., \$144; Total to and including November 19, 1951, \$5,739.07.